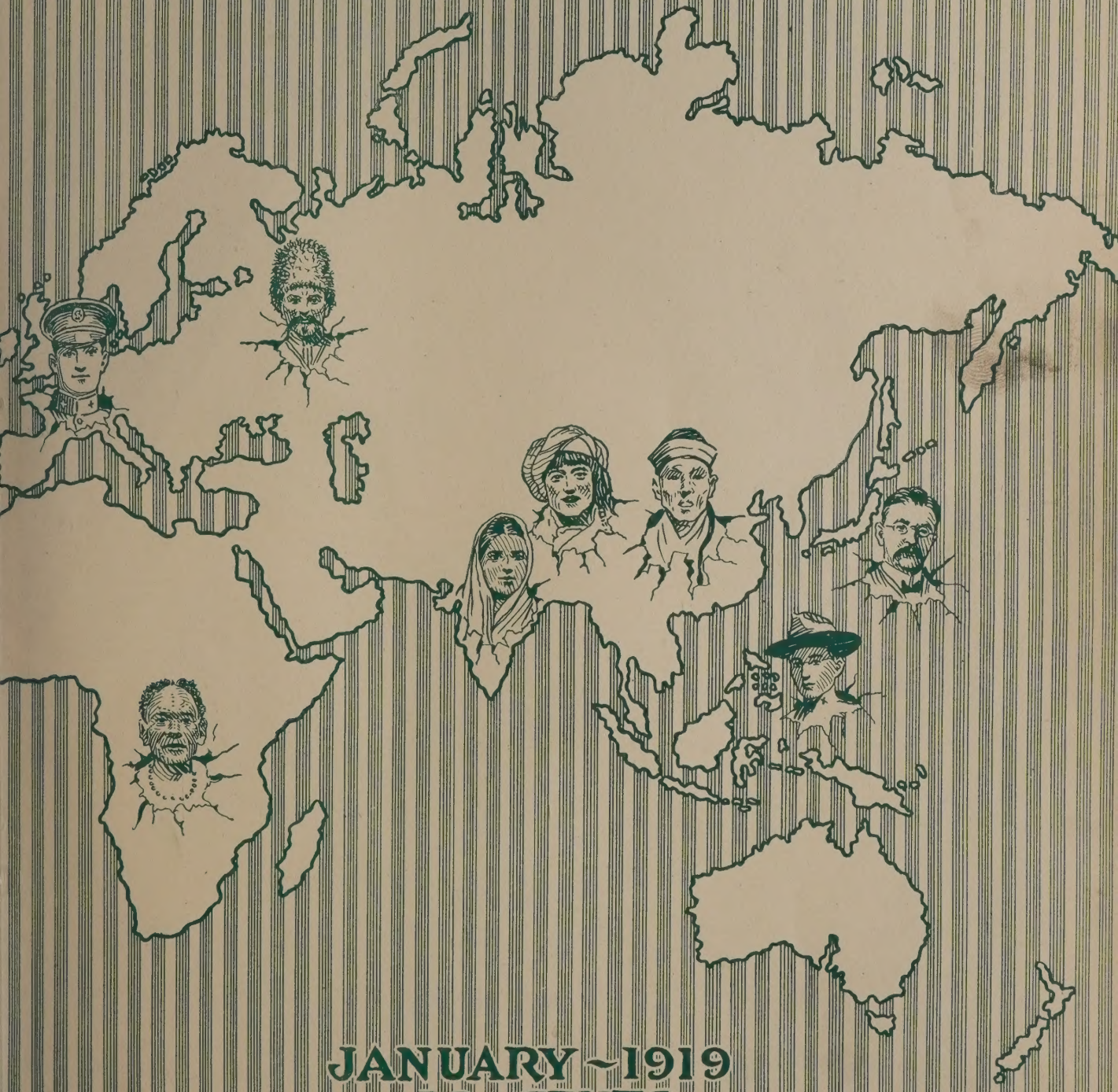
WORLD CALL



JANUARY ~ 1919
10 CENTS

Here's a lesson in the clover
'Twould be well to ponder over
The four leaf clover always brings
Good luck and hopes of better things
And now each leaf is just one year
In a college man's career

It's a symbol to express
The four years course that brings success
Your future place secure will be
If you use this good luck key
And you'll succeed without a doubt
Go to COLLEGE, try it out!

Helen McDonald

THE REAL TALISMAN

You Want to Know

THE subscriptions to WORLD CALL have been reaching the office in such numbers as to gladden our hearts, but best of all have been the words of greeting and good wishes that make us feel the hearty welcome WORLD CALL will receive, not only by those who have long loved one of the magazines that lost itself in the larger field, but also by those friends who for the first time are subscribers to one of our missionary magazines.

We hope that the subscribers will realize the task of the Circulation Department during the days of the combining of the mailing lists of the five former magazines. In the preparation of the new list of about 75,000 names some mistakes have probably been made. If your name or address is incorrect please let us know. If you receive two copies in the same family because of the combining of the lists of different magazines, we would appreciate it if you would write us the names in which the magazines are coming and indicate the name which you wish continued.

Change of address must reach us by the fifth of the month preceding the issue you desire sent to the new address. It is necessary that both the old and the new address be given. Please indicate whether the change of address is temporary or permanent. The date after your name indicates the time of expiration of your subscription. That is your receipt. No receipts will be sent you by mail unless requested.

It is very important that renewals reach us one month previous to their expiration. As the mailing list is prepared a month before the issue of the magazine, if renewals have not been received it not only delays your receiving the magazine but adds greatly to the cost in that names are taken from the mailing list and later returned. There is also a chance that you may miss an issue of the magazine. We shall not print a large number of extra copies. Paper is too scarce and too high, and the government's conservation plans, as well as our financial limitations, must be respected.

Please note especially that all subscriptions *must be paid in advance.* We are sure all of our subscribers will approve this rule. It saves extra book-keeping, which on a list as large as ours would involve heavy expense. It saves extra postage and correspondence. It avoids the loss involved in printing and mailing undesired copies.

There has been much confusion in regard to the renewing for the *Missionary Tidings.* We are very sorry for the misunderstanding and that we have not been able to renew at the old rate those subscriptions that had an expiration date in 1919. We hope that subscriptions for WORLD CALL at $1.00 per year will seem so reasonable that there will be no hesitancy on the part of these former readers of *Missionary Tidings* to renew at $1.00. We feel that those who have worked so faithfully in securing these renewals will continue the good work and get the other 50 cents.

We are expecting large subscription lists from all our churches as they take the Every-Member Canvass. If you have not ordered WORLD CALL envelopes for this canvass we urge that you order a number equal to the number of families in the church and support our aim to have WORLD CALL in every home in the brotherhood. Help us pass the 100,000 early in 1919.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

Published Monthly for

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National Benevolent Association of St. Louis, Missouri
Board of Church Extension of Kansas City, Missouri
Board of Ministerial Relief of Indianapolis, Indiana
Board of Education of Indianapolis, Indiana
American Temperance Board of Indianapolis, Indiana

Association for the Promotion of Christian Unity, of Baltimore, Maryland

By Men and Millions Movement of Cincinnati, Ohio

W. R. WARREN, *Editor*
MRS. EFFIE L. CUNNINGHAM, *Associate Editor*
MISS DAISY JUNE TROUT, *Circulation Manager*

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French Children Cheering American Soldiers Passing Through a Village on the Way to the Front in France

The United Budget Must Be Oversubscribed

This is the spirit of the second mile. It is the prevailing spirit of America, for America was never so nearly Christian as it is today.

Preeminently it has been the spirit of our soldiers "Over There." Their business was merely to fight, but their spirit of oversubscription won the hearts of the people of France, and especially of the children. The same large spirit is winning the respect of the Germans as our soldiers are taking their positions along the Rhine.

It is not enough to give the figures of vastly increased expenditures required for reconstruction since the close of the war. Every item of the United Budget was made for war times and was cut down to the lowest possible figure on that account. Peace plunges us into an era of Christian expansion and world reconstruction that makes larger sums immediately necessary in every department, and still the larger compulsion is in the spirit and not in the fact.

A French gentlewoman who had spent many years teaching in New York City was telling enthusiastically of her country's high appreciation of America in this hour. "But we are only paying our debt of a hundred and forty years ago." "Ah, but a debt is commercial. It is not that. It is the spirit; it is the fraternity that we prize."

So in this hour every American Christian is put under a higher compulsion to go beyond calculated goals and figured totals, and do the utmost that in him lies for the permanent redemption of the world.

To inform those who are interested; to interest those who ought to be informed

World Call

JANUARY, 1919

222 Downey Avenue, Indianapolis, Indiana

The World Call

THIS MAGAZINE is meant to be a channel through which the call of the world's supreme needs and the challenge of the Christ's supreme leadership may reach the people of God. It unites into one clear expression the voices of the five magazines that are merged to make it, and gives a voice to the work of four other national and international organizations that have had no regular publications.

After seven years of preparation it comes "in the fulness of time," both for the great day that has now dawned in the world, and for the uniting of our efforts to meet this day.

The war was waged and won for the intangible verities for which the Church of Christ stands, and which only the Church of Christ can propagate. The free nations by their combined might could stop the sweep of murder and rapine, but it is left to the gospel of God's grace to transform the mind of murder into a heart of love. Force could break the chains of the Hun, but only the enlightening Word can make the peoples of all the continents permanently safe and happy, sane and peaceable.

The hour came when we had to fight Germany or become her victim. Now the hour has come when we must evangelize Asia, Africa and Latin America or eventually fight them. Just as we saved both men and money by throwing our whole strength into the conflict, so shall we find it both easier and surer to make quick work of winning the world to Christ.

Without her choice, America, as a nation, has been compelled to take her place and bear her part among the nations of the whole world. Without their choice, the business interests of the United States and Canada must deal with world-wide conditions. Surely in such an hour the Church of Christ, whose spirit and messengers have had most to do with bringing the nations into one neighborhood, must realize that her field is the world—the whole world. A few members have felt this for many years. Now all must be enlisted. The whole world can not be won by less than the whole church, just as it took the combined strength of the whole nation to compass America's part in the war.

MOREOVER, the world that is the Church's field is not merely the geographical world. We must Christianize the whole range and content of every nation's life, especially our own. The Savior's personal ministry was intensive. He taught and helped in only a narrow range of territory, but throughout the farthest reaches of human life. In sending His Church forth to the uttermost parts of the earth He had no thought of abandoning any corner or condition of Galilee and Judea. Our work must reach from the orphan babe to the aged minister, as well as from Alaska to Argentina.

In the antediluvian world of five years ago, many professed Christians were ready to admit that the Beatitudes and the Golden Rule were scarcely practical in this hard world. Germany frankly repudiated the gentle Christ and took for herself, and tried to force upon the world, a scientific paganism, without either conscience or heart. The decision stands out so sharp that all the nations can see that only the principles of Jesus are practical; that neither men nor nations can live together on any other basis. So, immediately and inevitably, the demand for the gospel becomes as vast as the need of it.

To meet the whole world's twofold call of dumb need and insistent pleading, an adequate supply both of men and of money is at hand. Young men, tried in the thrice heated furnace of war, are looking for the next big task. Many of them have seen more quickly than we at home that military victory must be followed by moral and spiritual conquest. Our younger people at home are eager to prove their mettle in the more difficult, if less hazardous, task of reconstructing the world on Christian lines.

THE NECESSARY money is as ready as the men. It has been found so both in the war work and in the Men and Millions Movement. The people need only to know the facts of the case—the vastness and the ripeness of the fields and the readiness of the men and women of God to go in and take possession, and they will supply the money for the permanent saving of the world as readily as they did for its immediate deliverance.

This magazine we believe to be here by God's appointment with the simple duty of making known in word and photograph the reality, scope and urgency of the world call and the progress of Christian forces in answering the call.

It must be the most absorbing "continued story" that was ever written. There is no censorship on these reports from the front. There is no restriction on the full revelation of interesting personalities and thrilling events. The drama of humanity at its best in deadly conflict with Satan at his worst will be presented on these pages. The slow or rapid, but always inevitable, development of individuals and nations will be reported by eye-witness and by camera from month to month. Diverse types and races, unique customs and manners and their infinitely various reactions to the impact of Christianity, will be presented. It must prove interesting even to those who are indifferent to the outcome, fascinating to those who have elected Christ to the presidency of their souls and tasted, even a little, of the glory that shall be.

Education Day, January 19, 1919

On this day churches hold special services in the interest of higher religious education—a call is sounded for young men and women to commit themselves to Christian service and the burden of the need of our educational institutions is laid upon the hearts of the members.

Special Aims for This Year

LIFE AIM: Double the number of our own young people in our own colleges. We are now endeavoring to get sufficient trained workers for our enlarged task out of less than one-tenth of our college people who are in our own schools. The task is impossible. We must realize our *Life Aim.*

FINANCIAL AIM: $300,000 for Religious Education; $285,000, approximately, from the churches for our colleges that they may be able to meet the present emergencies; $15,000 from the churches for the Board of Education, to advance the cause of religious education in the interest of all our institutions.

Importance of the Church College

By CARL VAN WINKLE

PRESIDENT DWIGHT once said, "The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the growth and prosperity of the church will be a benefactor of the race."

Dr. J. Campbell White, formerly a missionary to India, later the organizer and director of the Laymen's Missionary Movement, and now president of the college at Wooster, Ohio, declares that he has taken up the work of Christian education because he believes that there he can serve best the interest of God's kingdom. He says:

"We are willing to rest our whole case on the vital contribution which the college has made and promises to make to the expansion of the Kingdom of Christ.

"If by investing in colleges that are frankly and positively and completely Christian, the church can produce competent leaders in adequate numbers, it is doubtful whether human ingenuity has ever devised a more successful method of influencing and controlling the thought and life of the world."

The church has always found its leaders among those trained in its own colleges. The Christian church has been sending only a small percentage of its young people who seek higher education to its own colleges, yet from the men and women trained in these colleges she has been receiving 85 per cent of her ministers, missionaries and leading workers. Other communions have found that they are equally dependent upon their own colleges.

The importance of the church college in the life and progress of the church is fairly well known but the fact, which is equally true, that the majority of the world leaders have come from the same source is not so well known. Scanning the lists of great men and women who have attained prominence during the last twenty-five years, the period in which the Disciples of Christ have neglected their institutions of learning, my heart leaped with joy when I found that, while the church had failed to see the church college, the world had not failed to see its product.

Professor Ernest D. Burton recently said, "Call the roll of the men on whom the nation and the church are laying the burdens of responsibility today, from the great President of the great republic down, and they will be found almost without exception to have spent their youth in the atmosphere of the Christian church or the Jewish synagogue. The problems of the world are more and more seen to be moral problems, problems whose central element is not economic or financial but moral, and because this is so, the leaders of men who will guide in the solution of these great problems tomorrow will be found among those who today are the youth in our churches. Since education is an essential element in the process that will

TASKS

THESE are some of the tasks before the Board of Education of the Disciples of Christ:

1. To nationalize the appeal for Christian Education.
2. To awaken the conscience of our people as to the place and importance of the church college.
3. To lay upon the heart of all the parents the advantages of education under Christian auspices.
4. To increase the enrollment of all our institutions. The especial task for this year is to double the attendance of our own young people in our own schools.
5. To increase the physical equipment and endowment of all our institutions to standard requirements and so encourage and promote higher standards of scholarship. Approximately $285,000 needed this year.
6. To assist in solving the urgent local problems of our institutions.
7. To provide fully endowed professorships for the Bible and the subject of Applied Christianity in all our colleges.
8. To promote well directed and carefully planned evangelistic campaigns in all our educational institutions.
9. To co-operate in furnishing Christian culture to all Disciple students in State Universities.
10. To enlist our own young people in the great enterprises of Christian service and to commit them to the task.
11. To co-operate with other evangelical bodies. A quiet but intensive nation-wide campaign in the interest of religious education is being carried forward by the Council of Church Boards. The Board of Education is a member of this Council.

N. B.—Education Day, January 19, is the time to lay all these tasks upon the hearts of all our people.

fit these youths for their great tasks, the church can not but be concerned with the question of education."

We are facing now the task of building a new world on the wreck of the war-torn old world. We are anxious that this new world be Christian, a world wherein dwelleth peace and righteousness. This can not be done unless we realize the truth expressed by Humboldt when he said, "Whatever you would put into the state you must first put into your schools."

"Have Faith in God"

Bible Reading and Remarks by A. McLean at Executive Committee Meeting of Men and Millions Movement, November 11, 1918

THIS IS what our Lord said when his attention was called to the withered fig tree. He added, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." When the disciples asked him why they were unable to cast out the demon from the epileptic child, He answered, "Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." The men whose achievements are recorded in the eleventh chapter of Hebrews were all men of faith. It was through faith that they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.

It would seem that there has never been a time since Pentecost when it was easier to have faith in God than it is just now. This morning, a great while before day, we were awakened by the ringing of church bells and the blowing of whistles, and we knew that the armistice was signed and that the war was won.

IF THE Central Powers had won, it is almost certain that multitudes would have lost their faith in God's overruling providence, and the faith of multitudes more would have been shaken. But when these Powers felt that victory was within their grasp, they were beaten to their knees and compelled to sue for peace. On the eighteenth of July, the German armies were within twenty-seven miles of Paris. Going at the same rate one more day, Paris, the goal of their hopes for four years, would have been within the range of their siege guns. To many looking on, it appeared that nothing could arrest them. Then God intervened and saved the day for the Allied Nations and for humanity. The German armies were not only halted but driven back. When we think of what has taken place in the last four months, we can say, "This is the Lord's doing, and it is marvelous in our eyes."

Victor Hugo was asked if it was possible for Napoleon to win at Waterloo, and he answered, "No. Why? On account of Wellington, on account of Blucher? No; on account of God." Bonaparte victor at Waterloo did not fit into God's plans for the nineteenth century. We can use similar language today. It was not possible for the kaiser to win the battle of the Marne, on account of God and God's gracious purposes concerning mankind. Verily, there is a God in Israel, and he makes all things work according to the counsel of his own will.

TO MY MIND there are few incidents in human history as dramatic and significant as that of the German envoys on their way to ask for an armistice. Coming to the French lines, they were halted by the sentries; their credentials were examined; then they were blindfolded, and with a white flag flying and a trumpeter going before, they made their way through the allied armies to Marshal Foch's headquarters. What was that but a declaration on God's part that He was tired of Prussian arrogance and brutality and diabolism?

Pharaoh said in his heart, "I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them." The next day Miriam and her maidens went forth with timbrels and dances, and she said to them, "Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The utter overthrow of the oppressor made it easier for them to have faith in God than it was when they were in flight and Pharaoh following hard after them.

The king of Babylon said, "I will ascend into heaven; I will exalt my throne above the stars of God; I will make myself like the Most High." But God said, "Thou shalt be brought down to Sheol, to the uttermost parts of the pit." The bystanders said, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home?" Other kings were amazed and said, "Art thou become weak as we? Art thou become like unto us?" Isaiah's description, without the change of a word, applies to the kaiser. He was the supreme egotist of the ages. He made the earth to tremble; he made Belgium and France a wilderness, and overthrew Louvain and Rheims, and a thousand smaller places. The man who delighted to be called the All Highest is a fugitive. He can write upon his banners, "Ichabod, for the glory has departed." The iron fist and the shining sword have lost their power. Other kings—Ferdinand, Boris, Karl, Mohammed—can say, "Art thou also become weak as we? Art thou become like unto us?"

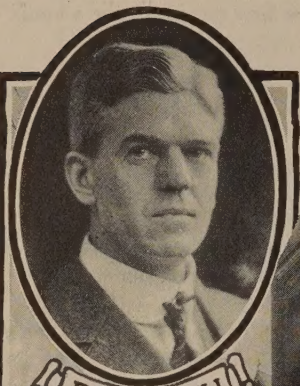
LESS THAN a week ago, Ohio, Florida, Nevada, and Wyoming went dry. The victory in Ohio was far greater than the temperance leaders dared to expect. With Cincinnati in one end of the state and Cleveland in the other, and both very wet, myriads of good people were unable to believe that the state would take her place in the dry column. But she did. Surely, after two such victories in one week, it should not be difficult to have faith in God and His control in human affairs. I regard this day as the greatest day since our Lord rose from among the dead, bringing life and immortality to light.

Today we begin our World-wide Every-member Canvass Campaign. As we go out to hold conferences, we must have faith in God if we would accomplish anything worth while. He is with us because we are acting in harmony with His will. We have ample reason for feeling that this campaign is well-pleasing to Him. We must have faith in the people to whom we go. Last year every cause among us reported an increase in receipts. All things considered, that is a marvel, if not a miracle. The churches are interested, and are both able and willing to do far more this year than in any previous year. They will do their part, if we will do ours. May our prayer this day and every day be that of the apostles, "Lord, increase our faith," for, according to our faith, it shall be done unto us.

It couldn't be done

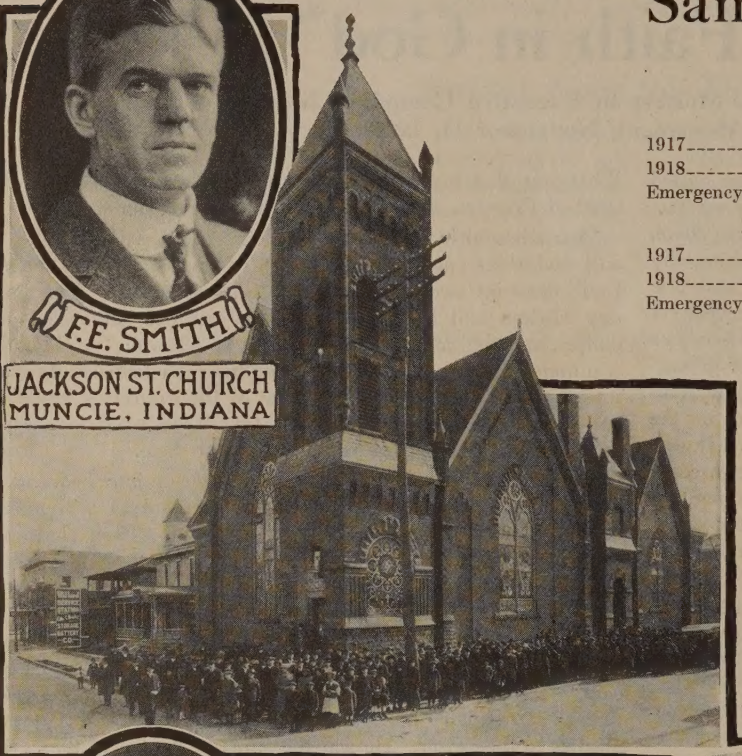
Sample Records in the

A Challenge for the



F.E. SMITH

JACKSON ST. CHURCH
MUNCIE, INDIANA



MUNCIE, INDIANA, F. E. SMITH, Minister

1917	Current Expenses $8,000, Missions	$2,439
1918	Current Expenses 7,840, Missions, Regular	3,681
Emergency Apportionment	5,000, Pledges	6,600

LONGMONT, COLO., FRANK W. BEACH

1917	Current Expenses $3,000, Missions	$219
1918	Current Expenses 3,212, Missions, Regular	152
Emergency Apportionment	800, Pledges	3,500

EUCLID AVENUE, CLEVELAND, O., J. H. GOLDNER

1917	Current Expenses $13,732, Missions	$6,025
1918	Current Expenses 14,665, Missions, Regular,	6,000
Emergency Apportionment	7,000, Pledges	11,867

THIRD, INDIANAPOLIS, IND., T. W. GRAFTON

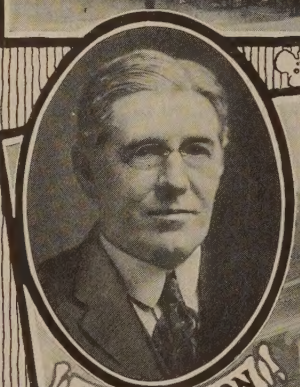
1917	Current Expenses $7,170, Missions	$3,781
1918	Current Expenses 8,416, Missions, Regular,	4,178
Emergency Apportionment	7,500, Pledges	7,856

MEXICO, MO., HENRY PEARCE ATKINS

1917 Current Expenses	$3,685
Missions	2,223
1918 Current Expenses	3,718
Missions, Regular	2,245
Emergency Apportionment	2,200
Pledges	5,500

OLD AUGUSTA, IND., R. D. THOMAS

1917 Current Expenses	$320
Missions	158
1918 Current Expenses	570
Missions, Regular	195
Emergency Apportionment	300
Pledges	1,000



T.W. GRAFTON

THIRD CHURCH
INDIANAPOLIS

CHURCH
OLD AUGUSTA, INDIANA

—And they did it!

War Emergency of 1918

Peace Chest of 1919

CENTRAL, INDIANAPOLIS, IND., A. B. PHILPUTT

1917	Current Expenses $8,306,	Missions	$4,235
1918	Current Expenses 8,900,	Missions, Regular,	4,300
1917 Regular Men and Millions Pledges			9,500
1918 Emergency Apportionment	9,000,	Pledges	10,500

CENTRAL, ENID, OKLA., A. G. SMITH

Emergency Drive Pledges $6,000

CLINTON, ILL., R. L. CARTWRIGHT

1917	Current Expenses $2,300,	Missions	$425
1918	Current Expenses 2,900,	Missions	841
Emergency Apportionment	1,300,	Pledges	2,795

BOWLING GREEN, KY., A. B. HOUZE

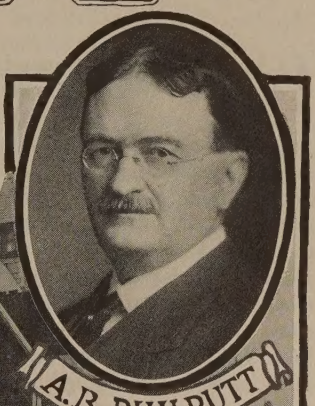
1917	Current Expenses $3,660,	Missions	$522
1918	Current Expenses 11,661,	Missions, Regular,	869
Emergency Apportionment	2,000,	Pledges	2,410

EL PASO, ILL., GUY B. WILLIAMSON

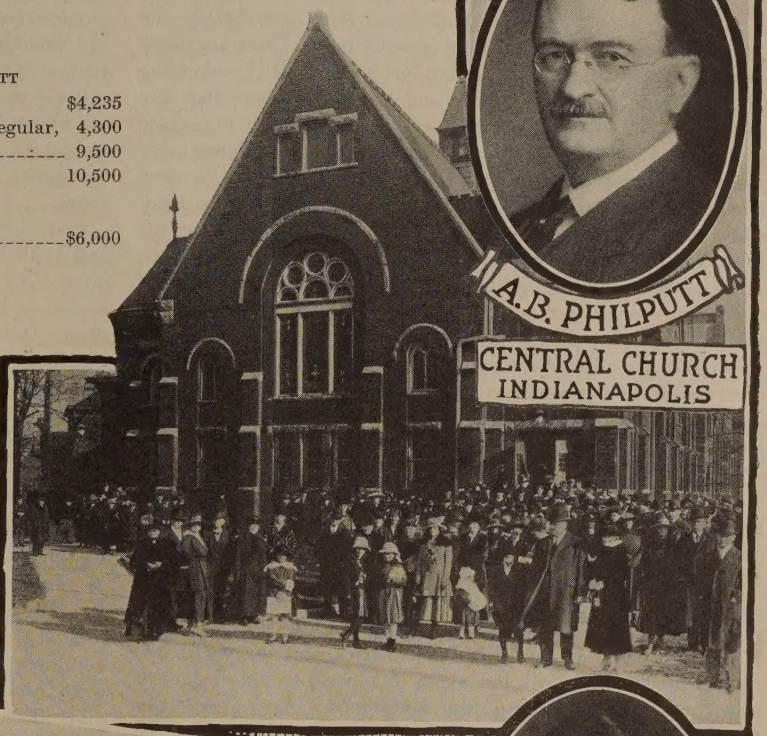
1917 Current Expenses	$2,417
Missions	312
1918 Current Expenses	5,293
Missions, Regular	507
Emergency Apportionment	1,500
Pledges	2,500

DOWNEY AVE., INDIANAPOLIS, IND., CLARENCE REIDENBACH

1917 Current Expenses	$4,402
Missions	2,835
1918 Current Expenses	4,718
Missions, Regular	2,327
Regular Men and Millions Pledges	16,500
Emergency Apportionment	6,000
Pledges	6,571

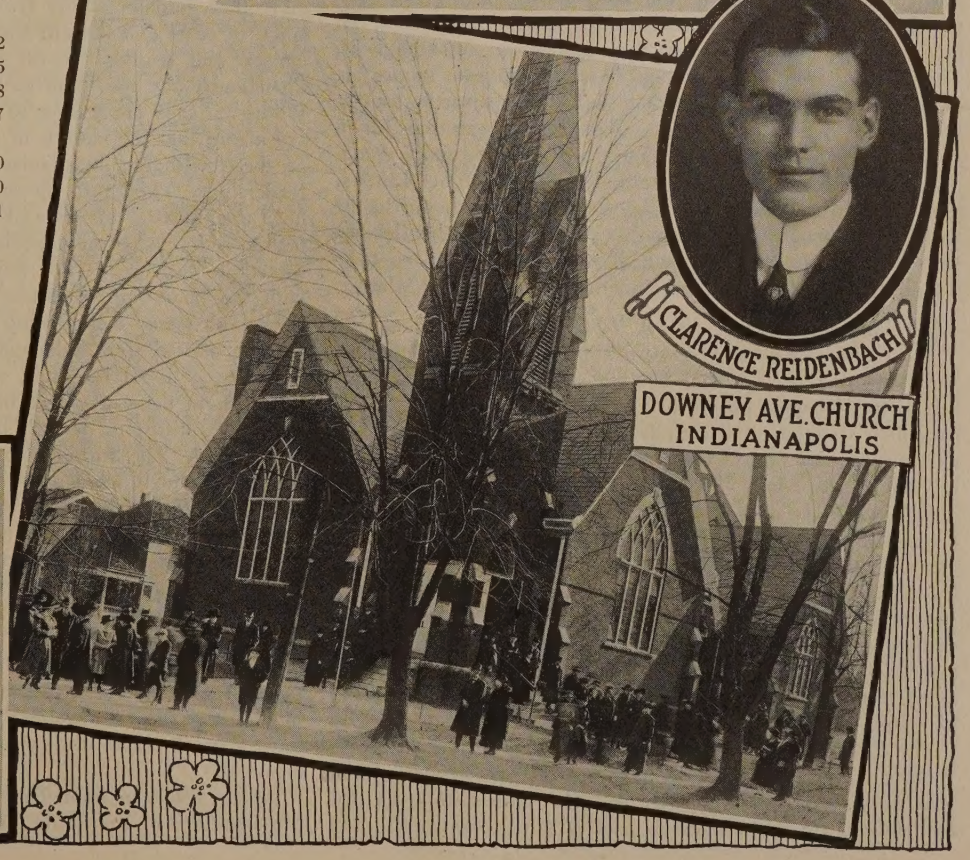


A. B. PHILPUTT



CENTRAL CHURCH
INDIANAPOLIS

CLARENCE REIDENBACH



DOWNEY AVE. CHURCH
INDIANAPOLIS

R. D. THOMAS

The Foreign Fields and Post-War Conditions

By S. J. COREY

IT IS impossible to adequately describe the opportunities and obligations which face the Foreign Mission Boards now that the war is over. Doors that were ajar before the great conflict are now flung wide in every land. There are many reasons for this. A new friendship has been created between the nations doing missionary work and the lands where the missionaries toil. America and Great Britain, which constitute the home base for nearly all Protestant foreign missionary effort, are today allies of practically the whole non-Christian world. Because of this the young men of many of these countries have mingled at the battle fronts with the men of the West and, now that the war is over, will go back to their own lands more favorably inclined toward the Western world than ever before. Old prejudices have been broken and the world is far more of a neighborhood than ever before. Added to this is the fact that America is now looked upon as the foremost nation of the world in her unselfish championship of the integrity of weaker nations and liberty and equal opportunity for all. American missionaries face a new and significant emergency. They must interpret to their adopted peoples the real meaning of international righteousness and give them the only foundation for real liberty.

Parallel with the war's settlement comes the greatest appeal from our mission lands we have ever heard. In Japan our workers have long been calling for an increase in their staff. Now with this same country recognized as the leader in the Orient, and one of the allies of America and the associated nations in the war, with her army in Siberia to help rehabilitate Russia, the appeal of the missionaries comes with tremendous power. They are calling for six families and seven single women just as soon as they can be put into the field. This call must be answered. It is not possible to secure all of these reinforcements immediately, but they must be sent at the earliest possible moment. Japan is prospecting for a religion. No doubt her government will soon be more democratic than before. This is a soul-moving time in her history. She is bound in many ways to be the dominating factor in the far East for many years to come. We must make her leadership Christian instead of pagan, if we are to avoid across the Pacific what we have had to contend with beyond the Atlantic.

A CALL comes from distant Tibet which is epochal and thrilling. We have been working on the border now for eight or nine years. Dr. Shelton and his associates have served the Tibetans unselfishly. Now a call comes for us to establish a station at Chambdo, in the heart of inner Tibet, half way toward Llassa. The officials there are anxious for our missionaries to come. This means that the last hermit nation of the world is opened to Christ. We are asking for two evangelistic families and two medical families to go out to Tibet at the earliest possible moment, so that our workers may take advantage of this historic opportunity. We are the only people working in this country and the call is truly Macedonian. There are four millions of people in Tibet. We must answer this call, and we believe if the missionaries are found to go, the money to make their going possible will not be hard to secure.

The Foreign Christian Missionary Society and the Christian Woman's Board of Missions have entered into a strong ten-year advance program for Africa. The plan is to open two new stations far in the interior, back of our present fields, and to so enlarge the work in every station that our cause may become properly undergirded in our whole Congo field. The missionaries have outlined excellent plans. They are calling for something like forty-five new workers in the next few years. We have a field over five hundred miles long. We are entirely responsible for it. The people are susceptible. They can be reached by the Steamship Oregon through a remarkable system of waterways and it is the plan of our mission to evangelize this whole section within the next ten or fifteen years.

How the reconstruction of China appeals to the imagination and faith of Christian people now! A great nation is struggling toward the light politically. She is in desperate straits so far as her government is concerned but longing for better things from the West. China is our ally in this war. Three hundred thousand Chinese have been in France working behind the lines. These men will go home soon. We must send reinforcements in this hour of China's self-disillusionment. We must have more schools, more hospitals, more evangelists, so that China, as she touches in this new way the life of the West, may also learn of Jesus Christ.

WE HAVE not dealt fairly with India, our first field of foreign labor. That great land with hundreds of millions of people and more gods than population, has not had the workers our people should have sent. Our missionaries have long urged us for reinforcements. They are in the midst of that continent where the opportunities are very great. Hundreds of thousands of India's sons have been battling with the British and other soldiers at the front. They have broken the old spirit of caste and the old traditions of the past. India is in change and ready as never before to move toward Christ. Christianity has her opportunities of the ages in this sad land. Whole villages are asking to be baptized. The missionaries are afraid that the church in India will be paganized instead of these villages Christianized if we do not send sufficient leadership. They call for evangelists and single women to hold the lines in this time of great emergency. We must be true to India. Our missionaries have waited long. They have served in patience. They have labored on uncomplainingly with the small appropriations for each year. Now with the streams of young men coming back from the battle-front, with India promised more independence as to self-government, with better educational facilities, with all the combined openings that present themselves, we must advance.

In the Philippine Islands the American churches have the whole field. The Stars and Stripes float there. The Filipinos are moving up toward their own independence. The Roman Catholic leadership is weak, and the missionaries are met with response everywhere. The educated classes are rapidly becoming agnostic. The Philippines are being watched by the whole Orient as America's experiment in democracy for the East. Protestant Christianity is also under scrutiny there. The hour is most critical. This is a small field in comparison with the others and it should be fully evangelized within the next twenty-four or twenty-five years. The Disciples of Christ are one of the four evangelical communions on the field. We have a great responsibility and to fail to advance would be criminal.

Along with the immediacy of these staggering needs and opportunities of the fields, Foreign Mission Boards are faced

with a most difficult problem in the securing of new missionaries. The war has actually broken into the program of educational preparation for candidates. This does not mean that the ideals of missionary service have been taken from these young lives, but it does mean that the war has temporarily suspended the possibility of getting trained candidates to the field. It will be some time before these young men can get back in college for their training. After that it will be several years before many of them are ready for the field. We are facing a very critical situation in that just at the moment when the need for workers on the fields is greatest, they will be most difficult to get.

In spite of these difficulties there is great hope for the future. It lies in the new spirit of internationalism born of the war. We believe a new conception of helpfulness to the whole world has so inspired the Christian men at the battle-front that they will long for a self-forgetful service in the place of greatest need. The foreign missionary call ought to meet, just now, the most fruitful response in its history. We trust that pastors everywhere will emphasize to the young men as they come streaming back from their rendezvous with death, that there is a life of worthy and heroic endeavor awaiting them both in the homeland and in the great mission fields. The old excuses against going into missionary service have largely disappeared. No man who has offered his all in France for the rights of mankind can any longer look upon foreign missionary work as a hardship. If the missionary appeal can be strongly presented to these young crusaders, no doubt the response will be most encouraging.

An Interesting Development

THE BEGINNING and growth of the Annuity Plan of the Foreign Society is a chapter of the liveliest interest. It is not mere dry figures as some suppose. It has been a revealer of faith, and a reflector of love and loyalty. More than eight hundred consecrated souls have brought their dollars, ranging in sums from $50 to $21,000 each, and piled them one upon another, until the total makes the significant Annuity Fund of more than $750,000.

Do you know the interpretation of $750,000 silver dollars? They weigh 36,000 pounds. You could not carry them on your back if you were many times stronger. If they were placed one upon another the pile of silver dollars would be 6,250 feet high, or a mile and a fifth. If you sat down to count them one by one, working eight hours a day, it would require more than fifteen days to finish the task.

When such a Fund was first proposed, there were some in the Society who raised questions concerning it. No reasonable objection was offered. It just had not been done before. This proposal was new, and was that not enough against it? And even after the majority of the Executive Committee had agreed to the new plan, some friends were bold to say that we would receive little or no money in this way.

When the Annuity Plan was finally agreed upon and the announcement was made, Lazarus Ehman, of Alexis, Ohio, was the first to respond with a gift of $2,000. He was 51 years of age, and received bond number one, dated November 27, 1897. He made, all told, fourteen different gifts aggregating $11,838.41. This bond number one was the first Annuity bond written among our people, as far as known to me. Lazarus Ehman died March 14, 1916.

When he wrote his last will and testament, he drew it in such a way that $8,000 came to the Society, besides his Annuity gifts. Lazarus Ehman was blessed with a big body and a generous soul, and he did far more than he ever realized was possible when he started Annuity gifts among our people.

The great interest of any enterprise centers chiefly in some outstanding personalities. This has been especially true of this great Fund. William M. Bobbitt is a striking example. He is one of our pioneer preachers, and has lived a most exemplary life. He is as gentle as John and as determined as Caesar.

Back in 1902 he and his wife, Lucy Jane, made their first Annuity gift of $2,500. Less than three years later they made a second gift of $4,800. They continued their gifts through a period of sixteen years, until they have given twenty-seven times. The total of their contributions runs up to $14,650, and their annual income on this sum is $879. The Annuity Plan has helped to conserve their savings, and has insured a perfectly safe income. There has been no loss, nor danger of loss, nor any kind of anxiety in all the sixteen years. On the contrary he has experienced only a quiet assurance and perfect confidence and restful contentment. What William M. Bobbitt has done others may do.

Another interesting case is that of Dr. J. F. Davis, a successful consecrated business man. This great soul gave $21,000. He had joy and only joy in this benefaction during his declining years. Again and again he expressed his pleasure in the contribution he had made. Many times he spoke of the admiration he had for the sound business methods of the Society.

If you could see all the good the Annuity Fund has accomplished it would gladden your heart. All the buildings it has helped to erect would make quite a village if they were congregated. And the Annuity Fund has helped materially to increase the General Fund of the Society. It has been a source of strength and encouragement to the whole work.

Those who can help in this way will find it an economic method of investment as a mere business transaction. No cost for investment or for collection! No agents, no commission, no taxes! Every cent is *net*. The little word *net* has a big meaning. "*Net*" is the emphatic word in the Annuity Plan. All is *net!* It is the little word *net* that counts.

Benevolence and the United Budget

IN ADDITION to the income of the National Benevolent Association from annuities, trust funds, the board of children, and special funds for building purposes, it must have at least $193,000 for food and raiment alone this year. In the presence of this tremendous task, the Association's income must be removed from the realm of accident and chance. Its family is constant. Its income should be. It should be regular and systematic. If this is to be done, every member of our great brotherhood should be brought into fellowship with the Association's tender ministry. It would cost too much to try to reach every church, much less every member of every church, by sending men into the field to canvass. Therefore, in behalf of economy and efficiency, in an effort to enlist all of our people in a worthy support of this holy ministry, the Central Board has given its hearty approval to the United Budget plan. It recommends that we unite with all the other general societies of the brotherhood in a common effort to bring every phase of our great work to the attention of every church and every member through the Every-Member Canvass. In this day in which the government is insisting upon the greatest conservation of energy and the sympathies of all people are being fused into a united expression in behalf of the common good of the world, we feel that we should furnish the world an object lesson of the beauty and effectiveness of unity among God's people in the extension of His Kingdom.

The Virgin of Copacabana. Marvelous Cures Are Attributed to This Image
On the Shore of Lake Titicaca, South America

The Call of a Continent

By CHARLES T. PAUL

Dancing Before the Shrine of the Virgin of Copacabana

> Son of man, set thy face toward the South, and drop thy word toward the South.—*Ezekiel 20:46.*

THE command of the Lord to an Old Testament prophet phrases the call of the Christ of the Andes, whose eyes peer through the mountain mists toward the land of the North. The same call resounded and was registered at the Panama Congress in 1916. The findings of that epochal gathering and of the Regional Conferences which followed it in South American capitals, voice the modern challenge of all Hispanic America to the Evangelical Churches of the United States and Canada.

During the past decade Washington and Ottawa have virtually rediscovered South America, politically and economically. Its religious rediscovery has been made by North American Christendon while the great war raged in Europe. Now, by the return of peace, by the dawn of a new world era, by the realization of unprecedented cordiality in Pan-American relations, the forces of Christian reconstruction and progress from the North are summoned to occupy this new missionary *El Dorado* which lies at our very doors.

What are the principal notes in this continental call?

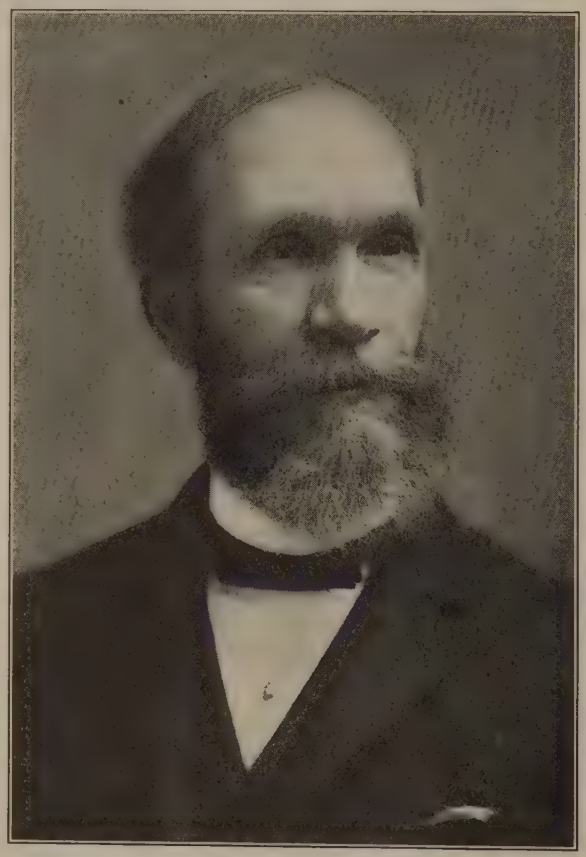
1. The Roman Catholic Church in South America does not adequately occupy the field. Its numerical extent and activities are far from commensurate with the needs of the 60,000,000 people who dwell between the Caribbean and Cape Horn. Millions are unreached by its ministrations. Other millions, chiefly the intellectual classes, are not only unreached on account of the physical limitations of the established agencies, but are potentially inaccessible to the Roman Church, since they have openly repudiated its teachings, deserted its institutions and contemned its leaders. These defected multitudes have lapsed into various stages of irreligion ranging from philosophic indifference to violent hostility. Their spiritual needs are unmet by any message they have heard.

2. The Roman Catholic Church in South America is a sad misrepresentation of the Christianity of Christ. Its mind is dark and static with the mediæval orthodoxy of Spain, untouched by modern ideas. Its moral life is weak and its spiritual witness faint. The ethical ideals, the social principles, the dynamic for character, the spiritual truths of the Gospel are obscured amid a mass of non-Christian accretions, resulting as Lord Bryce observed, in "the grave misfortune of the absence of a religious foundation for thought and conduct." Even the great cathedrals present in their worship a weird amalgam of fifteenth century Romanism, and the crude paganism of the South American aborigines. *(Concluded on Page 15)*

William S. Dickinson

ON THE seventh of November this good man went home to God. He died in Columbus, Ohio, in the home of one of his sons. At the time of his death he was in his eighty-seventh year. He was born in Burlington, Boone County, Kentucky, September 5, 1832. He lived a clean life and came to a good old age.

At the age of sixteen he became a Christian and united with the church. For more than half a century Mr. Dickinson was an active member of the Central Christian Church of Cincinnati. He could always be relied on to do his part. He was in his place at every service of the week. He served the church as its treasurer and as one of is elders. He gave more than any member. He was Sunday school superintendent for many years. He was an elder and a trustee at the time of his death. He loved the church and was deeply interested in every department of its work.



For forty-three years he was an officer of the Foreign Society. He served as treasurer for twenty-two years, and as one of the vice-presidents for twenty-one years. Before the Foreign Society came into existence he served the American Society as its treasurer. He gave time and thought to both organizations. When there was need, he went into the bank and borrowed money on his own credit, that the missionaries might receive their allowances regularly. He handled millions of dollars for the Societies and never received one cent as commission or as salary. He loved his brethren and delighted to meet them in the conventions.

MR. DICKINSON was the only vice-president of the Board of Ministerial Relief from the time of its organization till his translation. He was concerned about the aged ministers and the ministers who had broken down in the service of their Lord. He saw to it that the church of which he was a member made its annual contribution to this most worthy cause.

His sympathies reached out in many directions. He was the president of the Home of the Friendless of his city. He gave money to feed and clothe and shelter the strays and waifs and got other people to give. He was a Curator of Kentucky University till his strength began to abate. There was no enterprise that had the welfare of humanity as its objective that did not find him a friend. He loved his Lord and all the causes in which his Lord was interested; his love was not in tongue or word only, but in deed and in truth.

His wife was a daughter of Governor R. M. Bishop, a gracious and beautiful woman. Nine children were born to them. Both went before their children and said to them, "This is the way, walk you in it." One daughter is the wife of Mr. Frank Coop, of Southport, England. Their home life was as nearly perfect as one often sees. The heads of it used hospitality without grudging. It was an event to be their guest.

MR. DICKINSON was one of Cincinnati's substantial business men. He sold honest goods and prospered. Those who bought from him once bought again and again. He made money and gave it to his family, to the church, and to all the great interests of the kingdom of God.

When the end approached he could say for himself, what Paul said as his end approached, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give to me at that day; and not to me only, but also to all them that have loved his appearing." And those who knew him could say, as was said over his coffin, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

"Keeping Watch Above His Own"

NOT MANY days ago we were sitting on the platform in the chapel of a Home of the National Benevolent Association, with almost a hundred boys and girls assembled before us for the evening prayer service. As we looked into their bright faces and listened to the music of their sweet voices, they seemed to us to be in the full possession of childhood's heritage of happiness. However, an active mind could not permit us to linger long among these happy surroundings. It carried us back of the scenes into the presence of the events of the past, until back of every smiling face and singing voice we saw some crushing heart-tragedy. There in the background we saw poverty, disease, death, cruel suffering and neglect, sin and shame. What a dark setting for such a beautiful picture. But the children continued to sing, and as they sang the light broke through the darkness and the glory of the dear all-Father's face appeared "Standing back amid the shadows, keeping watch above his own"; and while they sang and smiled the shadows fled away. Looking down the pathway of the coming years we saw these boys and girls grown to manhood and womanhood, strong in body and mind, trained in habits of industry, possessed with the spirit of Christ, consecrating themselves in grateful service to God and humanity. And then we joined the song, grateful to God for the glorious privilege of having part in this fellowship.

The Work Must Go On

By A. McLEAN

THE EVANGELIZATION of the world is the one work the Lord gave the Church to do. In His parting charge He said to his disciples, "Go ye into all the world, and preach the gospel to the whole creation." He made no provision for suspending operations until the last man has heard the word of truth, the gospel of salvation.

There are other duties that must not be neglected. The local church must be supported. It would be a poor policy that would neglect the base of supplies. The local church must be strengthened in order that it may do greater things than it has yet attempted. The destitute regions of America must be evangelized. Churches must be planted where churches are needed. The whole people must have facilities for hearing and believing. Industry and commerce and education and amusements must be Christianized.

While the fighting on all fronts has ceased, there remains much to be done. There are intimations that the armies will not be demobilized for two years. There is constructive work to be done by them, and while engaged in that work they must be supported. The Red Cross, the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, and the chaplains are needed almost as much as ever, and they must be maintained.

WHILE DOING our part to advance the work at home and to do the constructive work that must be done while the peace terms are being settled and after peace has been established, we must not fail to carry the gospel into regions of the world where the name of Christ has never been heard. It is within bounds to say that we are able to do all that the Lord requires of us. The people were asked for six billions, and they gave nearly seven. The Fourth Liberty Loan was the largest in the history of mankind. Each of the four loans was oversubscribed. The Young Men's Christian Association asked for thirty-five millions and received fifty millions. Twenty millions responded to the appeal of the government in the last loan. They gave handsomely, and no one was impoverished. The American people are abundantly able to give twice as much or five times as much as they have yet given. Our wealth has scarcely been scratched thus far. We have between two and three million men under arms. But if we had fifteen millions we would not have as many in proportion as England. Our man-power and our money-power are much greater than the man-power and the money-power of England.

The missionary societies of Great Britain and Canada are carrying on their work as they did before the war. There has been no thought of retrenchment. Several of the British societies have met all their obligations and have paid off considerable indebtedness. Some have gone forward in a wonderful way. With our great wealth we should go forward too. The law of God is that where much has been given, there much will be required. We shall be recreant to our Lord if we fail Him in this great time.

IT SHOULD be borne in mind that the missionaries are on the field and can not be withdrawn. We have sent them out and we must stand by them. If we had not sent them, the situation would be different. But they and their wives and little ones are there, and it would be culpable to desert them. Not only so, but we have begun work in many places and must keep faith with the people. When we began we gave out the impression that we would continue it. We opened schools and asked parents to send their children. We opened hospitals and asked the sick to come for healing. We opened chapels and invited the people to come and hear the gospel. We have led souls to Christ and we dare not cast them adrift until they are able to care for themselves.

The work must go on. If we would be loyal to our Lord we must go forward in obedience to his last command. Nothing has happened and nothing is likely to happen that would justify us in retreating or in standing still.

Give for Your Soul's Sake

THIS SLOGAN, used by the United Committees in the War Chest campaigns, strikes at the root of the matter. "The gift without the giver is bare." Is there an urgent need and demand for gifts to care for the orphan child, or the aged minister? Then give, but give also for your "own soul's sake." Does the appeal of the needs of our great home-land strike deeply into your heart? Answer it, but answer also the need in your own soul.

Does the magnitude of the unfinished task challenge you? Does the wail of India's child-widows, and China's perpetually hungry children, or the agony of Africa's unredeemed peoples bring a pang to your conscience? Does the obligation for the opening of the Hermit Nation, or the evangelization of the Moslem World, rest heavily upon your heart? Then give. Give to answer every appeal and every obligation.

But remember that in giving for the sake of all these you are giving for the sake of your own soul. Your soul demands expression, Christian expression, if you are a Christian. "Give and your soul shall live." Without giving it can not live. It will shrivel up and die.

A North Dakota Judge, in pronouncing sentence upon a pro-German minister, charged him with growing a German soul. He stated that in becoming a naturalized American citizen, he thereby pledged himself to develop an American conscience and an American soul; not to do so was disloyalty.

The individual who accepts Christ thereby pledges himself to grow a Christian soul. To do so he must give; not spasmodically or grudgingly, but constantly, systematically, liberally and freely. A stingy man stifles his own soul. He must learn the "divine art of giving" in order to culture and develop his soul. The Church must grow a Christian soul, and its soul being Christian must be international. It also, looking upon a needy world, must learn and act upon the motto, "Give for your soul's sake."

SOME twelve years ago a neglected little girl came to one of the Homes of the National Benevolent Association from a tent on a river bottom. She remained a little while in the institution to which she was first brought and then, through its influence, found a good Christian home of her own. Today, she is a young woman of beauty both of face and of form. She has a charming personality. She is a high school graduate, with ambition for higher education. She is exceedingly popular in the community in which she lives because of her gracious consideration of others and of her willingness to please and to help. The little girl who, twelve years ago, was a sight to make angels weep, is a woman today to make them rejoice.

Devoted Mothers of the Children of others

Mrs. Rowena Mason

MRS. ROWENA MASON was a daughter of Missouri, born in St. Charles in April, 1842, the daughter of Captain Dozier. When but nineteen she married Captain J. C. Mason. Bereft of her only child in its infancy, and of her husband five years after her marriage, she spent much of her life alone, except for fellowship of her nieces and nephews.

Having time, talent and means at her command Mrs. Mason devoted herself to ministering to the comfort and blessing of others. For sixteen years she served as president of the Christian Orphans' Home at St. Louis. The wealth of mother love that would have gone into the life of her own child was poured into the lives of these unfortunate children without measure. Her ministry of helpfulness was not confined to one institution or to her own communion. Nearly all of her large income was spent in deeds of kindness and mercy. Like Dorcas of old she was "full of good works and almsdeeds."

Next to the orphans' home, if, indeed, second to it, was her affection for and devotion to the St. Louis Union Avenue Church. She was one of the charter members of this church. She was deeply interested in all of its activities and liberally sustained all of its enterprises. When in health she could always be found in her place. She wanted the church to worthily represent our Lord in the community and in the world. She wanted it to have the best, be the best, do the best. When the present building was erected she subscribed liberally, and at each subsequent effort to reduce the indebtedness she graciously did her part.

One of the finest evidences of the intelligence and vitality of her faith is seen in the final disposition she made of her property. Having enjoyed the blessing and bounty of God in life she did not forget Him in her death. Having devoted herself to building up the kingdom of God in the world, she sought to preserve and perpetuate the fruit of her own labor. Having lived well she sought to live always in the lives of others. After making reasonable provision in her will for relatives and friends she left nearly all of her fine estate to missions, benevolence and education. There was an unconditional bequest of $10,000 to the building fund of the Union Avenue Church.

Hers is an example worthy of all imitation. "Though dead she yet speaketh!"

Mrs. Delia Hamilton Mohorter

MRS. DELIA HAMILTON MOHORTER, wife of J. H. Mohorter, Secretary of the National Benevolent Association, died November 17, 1918, at their home in St. Louis, aged fifty-two years. She was the daughter of S. M. Hunt, a sea captain and a consecrated leader in Christian service. Governor Hunt of New York was her grandfather and Governor Fuller, also of New York, a granduncle.

Her marriage, ten years ago, gave full scope to her affections, talents and energies, all of which were superabundant. She was her husband's full partner in his great work, sympathetic in its exactions, helpful in solving its problems, eager in sharing its fellowships. She was a companion as well as mother to his four children, guiding their development and education with the most intense affection and the most accomplished skill.

The sudden death last February of Miriam, the daughter aged eighteen, was such a shock to the mother that she never recovered. A brave fight was made for her life, but for several weeks it had manifestly been in vain and death at last was a welcome release to her weary spirit.

The brotherhood's affection and sympathy go out richly to every member of this family circle, twice broken within the year. May the multiplied effectiveness of Mr. Mohorter's ministry to thousands of troubled souls, like bread upon the waters, return to comfort his own and his bereaved children's hearts.

LISTEN to the Exhortation of the Dawn,
Look to the Day,
For it is Life, the very life of Life.
In its brief course lie all the Verities
And Realities of your Existence,
The bliss of Truth, the glory of Action,
The splendor of Beauty,
For Yesterday is but a dream
And Tomorrow is only a vision,
But Today,
Well lived, makes every Yesterday
A dream of happiness
And every Tomorrow a vision of Hope.
Look well, therefore, to the Day.
Such is the Salutation of the Dawn.

—*From the Sanskrit.*

The Call of a Continent

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The accompanying illustrations show the cult of the Virgin of Copacabana on the shore of Lake Titicaca. Before her shrine in the cathedral square, the Catholic Indians perform with the sanction of the Church the same dances and other barbarian rites as did their Quechua and Aymara ancestors at the Inca shrines which antedated Pizarro's conquest.

3. The Roman Catholic Church in South America has systematically withheld the Christian Scriptures from the people. Even the New Testament is denounced as "pernicious literature." Bishops still burn Bibles in the *plaza* whenever they can overtake the Protestant colporteur, and mitred archbishops still pronounce anathemas upon readers of the Word of Life.

4. The Christ of the South American cathedrals is a dead Christ. The countless church images represent him either as a helpless babe in the Virgin's arms, or as a lifeless body on the cross. He is never shown as a risen, triumphant or living Savior. "The Christ of the Andes" did not come from the Cathedral. He came from the brain of an artist. Dr. Browning speaks of South America as "the continent of dead souls." They call for a living Redeemer.

5. The claim of South America upon the Disciples of Christ is strong and clear. We are already in Buenos Aires conducting three missions and co-operating with the Methodist Episcopal Church in the Ward School. After the report of the Regional Conference Delegation held at the College of Missions in June, 1916, the Christian Woman's Board of Missions accepted responsibility for the provinces of Entre Rios and Corrientes and the territory of Misiones in Argentina, and the entire Republic of Paraguay. Our parish stretches a thousand miles from Buenos Aires to the borders of Bolivian Chuquisaca. The Disciples of Christ are committed to the evangelization of about three million people, including Buenos Aires. Our pioneer missionaries to Paraguay, Mr. and Mrs. Morton, have recently reached Asuncion. This is but the beginning of our answer to the call of a continent.

College of Missions.

A United Church Enters War Production Communities

ASTOUNDING as it may seem, it is actually true that the United Church of Christ in America is entering the new but populous war-production communities. These communities are ship-building centers, ordnance reservations, lumber camps and various other lines of activity. Of ordnance reservations alone there are twenty-four. There are upwards of one hundred and fifty corporations which have contracts with the Government for building ships. In these many communities there is urgent need for prompt action that moral, religious environment may be provided. As a sample of these communities and their opportunities, we mention only a few, as follows:

Bridgeport, Connecticut, has increased from 114,000 in 1914, to 176,000 with 20,000 extra floating workers. It has 62,000 workers in factories, including many thousands of women. Here we have a good building but no minister.

Waterbury, Connecticut, is doing a great deal of war work. There are 4,000 women in one factory working on munitions. This particular factory has had an increase of 10,000 workers on account of the war.

Bethlehem, Allentown and *Easton* constitute one industrial area. Bethlehem has had an enormous increase in population. Thirty thousand workers are employed in the Bethlehem Steel Company ordnance plant. There are 5,700 unnaturalized aliens who have expressed themselves as not desiring naturalization. There is no Young Men's Christian Association and no Young Women's Christian Association and until recently no public recreation. The vice condition has also been serious.

Nitro, West Virginia.—Population 25,000, operated by the Hercules Powder Company; 4,000 homes with a large population of women and children; also a negro community.

Hog Island, Pennsylvania.—The American International Shipbuilding Corporation employs about 23,000 workers, 700 of whom are women. About 3,000 men are housed in barracks on the island; 1,500 in bachelor barracks two miles northwest of the island, and there are about 960 houses in the process of construction between 61st and 68th streets, Elmwood Avenue, West Philadelphia. The corporation hopes to increase its workers to 30,000.

Ancor, Ohio.—At this place ten miles east of Cincinnati there is a nitrate plant. This city is springing up right in the midst of the trampled crops of the open country. The whole district includes a square mile of territory. The plant and barracks are in the construction stage. The schedule for November calls for 10,500 laborers, though this was not reached on account of scarcity of men in labor market.

The need of Christian work in such communities is appalling. The efforts any single religious body can make, along ordinary lines, are feeble indeed in the presence of such a vast conglomeration of men of varied nationalities and for the most part strangers to the Church and indifferent, if not opposed, to organized religion. Before such a situation denominationalism stands almost helpless.

The Home Missions Council, representing thirty great home mission boards, and the General War-Time Commission, have appointed the "Joint Committee on War-Production Communities" to study these communities and recommend a course of concerted action. The American Christian Missionary Society is one of the constituent parties to the Home Missions Council, and, of course, participates in its investigations and service.

UNDER the direction of this interdenominational committee, in which the Society has membership, undenominational "Liberty Churches" will be planted in many of these war-production communities. Buildings will be erected, organizations for work and worship will be formed on a united community basis, and pastors and assistants employed as exigencies require. The co-operating Home Mission Boards are asked to underwrite this great expenditure of funds. The American Christian Missionary Society will be expected to do its share. Plans are well under way for a joint "drive" this winter to secure the money.

These "Liberty Churches" are now in process of organization and construction. The first report of the first Liberty Church is a revelation of what a valuable work a wise and tactful pastor, representing the united forces of the church, can accomplish.

He was secured and sent to the field as soon as work began and is directing the organization of the social, recreational, moral and religious life of the community. He even "beat the Young Men's Christian Association to it" and his report shows he was prompt in connecting up with the Y. M. C. A.

Stories That Are Never Told

EVERY one else in the Kingdom of God finds a voice in the pulpit except the ministry itself. The minister by the very nature of his consecration and the completeness of his devotion to the work of God keeps silent as to his own problems and makes light of his sacrifices. In his personal self-effacement he is apt to ignore his fellow-ministers as well, for it is hard to mention them without implications involving himself.

Thus some of the richest stories and the deepest experiences of human life and Christian service remain forever untold. Different writers have sought to supply this lack by presenting typical cases, but few of these even approach acceptability. Even Oliver Goldsmith's "Deserted Village" and "Vicar of Wakefield" find their chief value in what they do not tell, but delicately imply. The more recent widely read "Circuit Rider's Wife" is brilliant and interesting, but frequently gets off key.

The ministry, whether in the pulpits of strong churches or in mission fields at home or abroad always must involve sacrifice. Admiring friends and affectionate churches sometimes strive to change this condition. They may succeed so far as material matters are concerned, but if the minister is a true under-shepherd of Christ the sorrows of others continually weigh upon his heart, and the deeper pain of the sins of others bear upon his soul.

These things are too intimate for recital. To tell them would be to destroy them. So certain things must be taken for granted in the relation of the minister to the particular congregation he serves and to the church at large.

Mrs. Ira J. Chase, Widow of Indiana's Minister-Governor. Being totally blind, his death left her helpless. The brotherhood's immediate response to A. M. Atkinson's plea in her behalf led to the organization of the Board of Ministerial Relief, 1895.

It is impossible for him to build up an estate for his own old age or for those who are dependent upon him. Even if he had the talent and opportunity for such an achievement it would be destructive of some of the best elements in his ministry. The preacher does not dare to become a money-maker. Those who have hazarded the effort have generally failed in both directions, and the few who have become rich men have at the same time degenerated into poor preachers. If an exception is mentioned we need only consider how great a preacher the same man might have been if he had followed the example of Francis of Assisi, Francis Asbury and F. D. Power.

From this fundamental fact arises the necessity for a pension system. This necessity can not be met by any amount of salary paid during the active service of the minister, because the minister is not paid for his work, but simply supplied support while he does the work. Whatever his salary it is just a living. If the necessities of himself and his family do not take it all the calls of the needy and the soul-hunger of a lost world command the remnant.

We may well find great satisfaction in the soundness of our Pension system and the eagerness of our people to make it grow to adequate dimensions. Even for 1919 the United Budget is formed on the basis of providing for the Pension Fund four times as much as the ministers pay in dues, while allowing an equal amount for Ministerial Relief on behalf of those who are too old to enroll in the Pension system. The meeting of this budget, and those of succeeding years, formed on the same basis, will assure from the first a Pension of $500 per year to the enrolled ministers when they reach 65, after preaching thirty years or more, or when they are totally and permanently disabled at an earlier age, with $300 per year to the widow and minor children in case of death at any age.

DECLARATION

By The American Branch of the World Alliance for Promoting International Friendship Through the Churches

In view of existing world conditions the American Branch of the World Alliance makes the following declaration in regard to the duty resting upon the Church:

The Church of Christ in America should prove itself the loyal and efficient servant of the nation in this time of testing. It should bear upon the heart the President and other national leaders and the men in service, ever praying and striving that the cause to which the nation has dedicated itself may be carried through to high achievement.

The Church in all its branches should humbly and devoutly pray for recovery of the lost consciousness of its essential unity and universality in Christ, establishing in its membership the feeling of a fellowship that transcends the barriers of nation and race. It should be the "light" and the "leaven" of the world, a living bond holding the nations together in righteousness and service.

The Church should build in all its branches throughout Christendom a world-fellowship of goodwill and reconciliation. It should practice self-sacrificing service in the relief of suffering, earnestly cultivate love of enemies, and stand ready to share in the pressing tasks of reconstruction and rehabilitation when this war is ended.

The Church should teach mankind that God's laws cover the whole of human life, individual, national and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

The Church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion.

The Churches of America should support the policies announced by President Wilson in his reply to the Pope: "Punitive damages, dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind."

American Christians have in addition their own special and personal tasks in the relations of America to the Far East. They should strive to secure Federal legislation providing for the adequate protection of aliens, the loyal observance of treaties, the early removal of all causes of irritation, and a fundamental solution of the whole Asiatic problem.

These are the principles and the program by which to secure world justice, goodwill and enduring peace. All American churches and Christians should take part in establishing these principles and in securing these ends.

The World Alliance for International Friendship
105 East 22d Street, New York
Issued November 15, 1917.

Maintaining World's Record for Low Mortality Among Institution Babies at the Child Saving Institution of the National Benevolent Association, Omaha, Nebraska

Whence Come Our Children?

"WHERE do you get your children?" is perhaps the most frequently asked question by friends and visitors to our Orphans' Home at St. Louis. After seeing the many sweet, bright, happy upturned faces of our children, eager to respond to any endearment, one does not wonder at this seemingly simple question. The visitor to our Homes seems to be impressed with the individuality and the varying types of childhood, and with the fact that all alike hunger for the greater and more personal love that the mother alone can give.

Where do we get our children? Many of these little ones have been abandoned by their own mothers; many more by drunken or dissolute fathers. When the burden is too heavy, the frail mother, who, realizing perhaps her days may be numbered, relinquishes the children to our Home and our care. Others again are full orphans, both parents being dead. And again, it is through the courts that many deserted children find a refuge in our Home. Best of all is when we can give employment and a home to a deserving widow or deserted wife and her children, thereby keeping the family together.

Where do they come from, did you say? We answer, for instance: A policeman came to one of our Homes recently bringing a baby boy a few hours old who had been thrown into an outhouse, without clothing. When he was brought to us he was a mass of bruises. He had a bad wound across his little cheek, and was covered with vermin and filth. He was taken in, thoroughly cleansed, clothed and fed, and the next day a woman whose application had been approved came. She wanted a very young baby. When this little one's story was told to her and she saw the baby, he appealed to her. She said if the baby lived she would come back in a week and get him, which she did, and he is now in a home where he will be loved and have every advantage.

Not long since a babe was brought to one of our Homes from a county farm. Its mother, a member of the Christian church, in ill health, losing her husband and home at the same time, had gone incurably insane. The baby, wrapped in an old blanket, was sickly and badly nourished. After it was bathed and dressed in warm clothes and fed, it looked much better. In a week it had gained a pound and a half and was bright and sweet.

A doctor comes in the early morning and brings a little chap with him not twelve hours old, one that will never know a mother's love unless some good woman volunteers to take him to her heart.

A home is wrecked and two babies are thrown out upon the world. After being shifted from place to place they land at last in the babies' department of one of our Homes, and to put it into the language of one who was present when the babies came, "the sorriest little things I ever saw."

Here is a tiny little girl, still in long dresses, whose father has been killed. The mother must bring her with two or three other children to the Home.

Outside the mercury was hovering about the freezing point and a blinding snow storm was on. Looking up from my work I saw a frail woman with a chubby child in her arms. Four other children followed as closely as the drifting snow would permit. These were all making their way to the door of the Home. A sixth had been left behind on account of an operation, and would join the others when he was well.

It takes a great stock of courage to face a situation such as confronted this frail woman—a husband ill and not able to work; relatives had helped as long as they could spare anything from their slender incomes. The church of which they were members helped, and the little courageous, enduring mother had helped by house-cleaning, washing, and in every way she could that she might keep her band of little ones together. This, however, it seemed impossible for her to do.

The missionary worker in her church advised that she place the older children in the Home. The grandmother was to take the twin babies and the mother. However, the grandmother was taken ill and that plan could not be carried into effect. Then the missionary secured employment for the mother in a private family and advised her to leave the six children with us.

You don't wonder that the sweet young face was marked by lines of care and that the tears could not be kept back when she kissed the little folks good-bye and started once more to face the storm. What to do to comfort her was my thought, so I said, "Would you like to see where your babies will sleep and eat?"

"Yes, I would like to see if you don't mind." When she returned to the office she smilingly said, "I'm so glad my children are here. It is so much better than I can do. I am so glad they won't have to stay in that damp basement any more, and to know that they will be kept warm. I thank you for taking them, and I thank our minister who told me of this Home."

Critical Years

THE CHURCH has not realized the critical period in the life of its young people, which is covered by the normal college years, eighteen to twenty-one. N. J. Aylesworth terms the change that takes place "the birth of intellect." During this period of later adolescence, friendships are made, the attitude toward great moral and spiritual questions determined and a vocation is chosen. Surely, this important period should receive the most careful study by men and women who are interested in the progress of the Church. In view of this, the following interesting report from the *Education Review* for June, 1918, may be studied with profit.

Professor Irving King, of the State University of Iowa, gave questions to 386 college students, mostly juniors and seniors—303 women and 83 men. The group was composed of students taking courses in Psychology and Education at the University of Iowa, Cornell College and Grinnell College. The following results were obtained:

"The distribution of their judgment as to greatest and least intensity of friendships shows that 74 per cent of the men regard seventeen to twenty as the period of greatest depth of friendship.

"In the matter of zeal to reform self, others or society, and missionary inclinations, there are marked maxima for both men and women in the middle and later teens—76 per cent of the women give sixteen to twenty and 80 per cent of the men give fifteen to nineteen as the epoch of reforming impulses.

"Missionary impulses are somewhat more scattered, but 76 per cent of the women and 83 per cent of the men give the years from fourteen to nineteen as the highest point in this supposed inclination."

In view of the above survey, the importance and place of the church college can be clearly seen. The church college, rightly appreciated, will determine not only the character and career of its young people but also what its future power for usefulness will be. We are convinced that the Church desires the best for its young people. The best at this stage of development means that they should be in a church college. Here the foundations for Christian character are securely laid, lasting friendships are made with Christian men and women, the world call to service is sounded and the burden of the world's need is laid upon their hearts.

War Emergency Work at Norfolk

Navy Y. M. C. A., Norfolk, 387 Men in Line for a Trip to a Nearby Town as the Guests of Six Churches

[*The following from B. S. Ferrall illustrates the type of camp service rendered by our ministers under the War Emergency Committee. That Committee's task will not be done until every soldier boy is "safe home again."*]

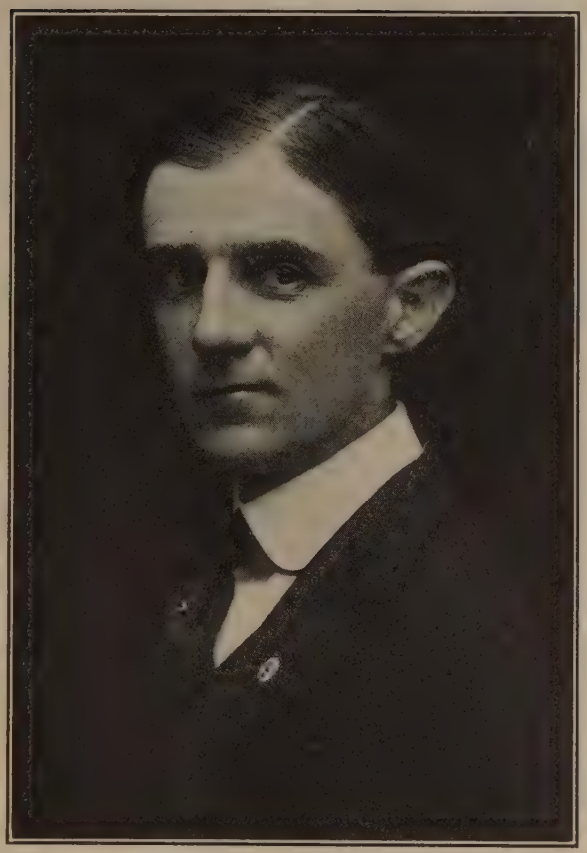
THE DOORS seem to be opening to me on my second visit to Norfolk, in a providential way. Although but two weeks have passed since my arrival, my experience has already confirmed the wisdom of a return to the same field. The friendship of certain pivotal men in the camps, hospital and Young Men's Christian Association buildings, whom I met when here before, has been to me a source of great help from the hour of my arrival. The wise counsel of Mr. C. M. Watson, pastor of the First Church, a man widely known, deservedly popular and highly esteemed throughout the city, has been appreciated. He has back of him some of the largest hearted and most responsive men and women I have ever met; among them Mr. J. G. Holladay, Secretary of the Navy Young Men's Christian Association, an elder and for ten years superintendent of his splendid Sunday school. Mr. Holladay is a man possessing great executive ability and qualified to meet almost any emergency that might arise. Through his courtesy I have been granted many privileges which would not otherwise have been mine.

The great Navy Young Men's Christian Association building (the gift of John D. Rockefeller) is a veritable haven of peace and rest to the multitudes of sailors coming to this port from the ships of the allied nations. I have frequently had the privilege of helping to entertain sailors representing from three to five nationalities in one evening in this wonderful building. That you may have some idea of the immense work being carried on by the great institution presided over by this popular and wide-awake Secretary, permit the following statistics to be given: During the past six months 81,103 sailors have been lodged in the building; $139,060.59 deposited in its vaults for safe keeping; 295,000 letters written within its walls; 59 socials held, with an attendance of 151,270 men; 152 church parties have been arranged for and conducted, with an attendance of almost 11,000 sailors. About 2,000 Testaments have been given out and as many sick boys visited. One hundred and thirty men joined the total abstinence league, and about 700 the Bible and Prayer League.

THE PHYSICAL activities of this institution are numerous and wholesome, I can assure you. Norfolk is situated in about the center of what is known as the Tidewater District that contains seven camps, and its streets are alive with men of the Navy and Army. It was my good fortune recently to be the guest of Chaplain Frank Lash at supper on the largest dreadnaught Uncle Sam possesses and to be able to meet many of the officers in their beautiful dining room. The chaplain was formerly one of our successful pastors in the West and is a man of fine presence. He is the spiritual advisor of many hundreds of men and, if I can rightly judge, is an unusual "fit" in the responsible position occupied. He tells me that not a month has passed since he came upon this giant "fighter"

of the sea" that he has not had the privilege of baptizing at least one member of the crew.

ON A recent Wednesday night when seventy or more sailors were being entertained by Mr. Watson's people, the chaplain baptized two sailors of his ship. You may be interested in the description of a baptismal service Mr. Watson and I had one week ago at the Naval Base, the former site of the Jamestown Exposition. It seems that everything conspired to make it one of the most impressive services we were ever in. It was held about sunset on the ocean shore near a cluster of unusually tall pine trees. A great dirigible balloon hovered over us like the brooding of the Spirit of God, while the group of sailors in white and two or three Young Men's Christian Association secretaries joined in singing songs that were appropriate to the occasion. The prayer, reading of Scripture, the commitment of the four or five candidates to Jesus Christ and appropriate remarks by Mr. Watson, as well as the tears that gathered in the eyes of some of the young men at the mention of the joy such a step would bring to mother's heart, all combined to assure us that God was present. Out in the bay were anchored a transport and two or three battleships, mutely attesting to the reality of war. I am having it laid upon my heart that God is moving men as never before and they are recognizing His presence and adjusting themselves to His plans in a wonderful manner.



A MASTER OF APPLIED CHRISTIANITY
J. G. Holladay
General Secretary, Navy Y. M. C. A., Norfolk, Virginia.

The romance of war is dead. Men are choosing the training camp, the cantonment, the oversea journey, the gas mask, the trenches, and even death, in the interest of a better and more idealistic world, and as long as the idealism of our men survives they will be unconquerable. Reconsecration and reconstruction are two words that belong to their vocabulary and are thoroughly understood by them. My work consists in visiting the Navy Hospital at Portsmouth, teaching three Bible classes each week at different points, assisting Young Men's Christian Association secretaries in the office of "Y" buildings during rush hours, conducting once a week at 10 p. m. what is known as "The Family Altar Service" in the lobby of the Central Young Men's Christian Association; conducting and assisting in entertaining a church party of sailors every Wednesday evening at the First Christian Church; writing to the mothers of sick men; visiting sailors and soldiers in bungalows at the Navy Young Men's Christian Association; speaking at shop meetings; assisting parties occasionally in furnishing special programs at the hospital and elsewhere; filling a pulpit almost every Lord's Day somewhere. During the month of May I spoke in two Methodist, one Baptist and two of our own pulpits, and have engagements ahead for addresses in different churches. While such a round of religious, social and business activities often proves fatiguing, yet it keeps the heart singing and makes life worth living.

Sincerely yours in the interest of "Our Boys in the Service,"

B. S. FERRALL.

The Association for the Promotion of Christian Unity

THE ASSOCIATION for the Promotion of Christian Unity enters upon the new year under deep conviction that the cause of Christian unity carries the future destinies of both the Church and the world. Division in the Church is increasingly inconsistent with the message of brotherhood and peace for which a divided and broken world looks to the Church. During the year behind us the Association has done what it could with the limited means available. The year before us should make available greatly increased resources if the vast and urgent opportunities of the new era of reconstruction are to be met with any adequate program. Last year churches and individuals gave $5,617.44. This is the largest amount given in any one year and represents a substantial increase over the offerings of the previous year. Nevertheless this is but a beginning of what our people should do for this supreme cause. The work next year calls for not less than $30,000 from churches and friends. With this amount some of the things pressing upon us could be done.

First of all, the Association should be in constant communication with all the ministers of all the Christian bodies in the United States. The burden of the Savior's prayer for unity must be laid, and laid repeatedly, on the hearts of his ministers if his people are ever to be one. This thing is fundamental. The Christian pulpit must not be allowed to lapse for a single hour from this supreme passion of Jesus. There are in this country 150,000 Protestant ministers. Suppose that half the amount the Association asks for, or $15,000, be set aside with which to put information and appeal into the hands of the

ministers alone. That would allow 10 cents a year to spend for each minister. Would the Master have us spend less in urging this most vital matter upon those to whom he has committed his cause on earth?

ALSO, the Association should hold conferences at least every two years with representatives of every Christian body in America. This matter must not be neglected. The conferences of this kind which have been held have proven to be of exceedingly great value. Indeed, they have been described as "the most important work done, so far, in this country towards the ultimate reunion of Christians." In this connection, the Association has had to work under a very great embarrassment, namely, it has not been in a position to ask any large number of our brethren to attend and participate, because funds have not been sufficient to provide for the necessary expense involved. This is a serious handicap. The Association should be in position to defray all expense and to ask twenty or thirty or more of our brethren from different parts of the country to attend these conferences and give our people a far more adequate representation than has hitherto been possible. Even further, the Association should be in position to invite the representatives of other bodies to meet in conference as our guests and at our expense, as others have done with our representatives. This, of course, can not be done with the limited means now at hand. As the lowest calculation, $5,000 a year should be set aside to hold friendly conferences in the interest of reconciliation in the divided house of God.

Furthermore, the Association should be in position to send deputations of our brethren as fraternal representatives to every religious convention in America every year to bear greetings of good-will and to speak a word of brotherhood and unity. The way is open as never before for these friendly interchanges. Indeed, the stage of mere interchange of fraternal delegates is past, and now it is being proposed that the different communions send deputations consisting of several members to each others' conventions. This means that the importance of promoting the spirit of unity is being more generally and more adequately recognized. Moreover, it is being increasingly desired that in these interchanges the great questions at issue be frankly and definitely faced and that the deputations present freely and courteously the positions held by the bodies they represent. Certainly the Disciples of Christ do not wish to fall behind in this matter of cultivating that friendly spirit without which there can be no step toward unity.

Also, the publication and distribution of literature for the promotion of Christian unity must go on, and be undertaken on a much larger scale than has yet been possible. This is indispensable. No cause prospers without able and abundant literature. The Association has been able to do something in this direction, through tracts and books and through the publication of the *Christian Union Quarterly*, which is both an interdenominational and an international journal, going to all parts of the world, and which is regarded by many as one of the most constructive forces in Christendom making for the union of Christians. Much more must be done and large sums of money should be devoted to this phase of the work every year.

THE LATEST publication of the Association is a very important little book, entitled "Towards Christian Unity," by Peter Ainslie, president of the Association, setting forth in review the work of the Association from the beginning of its present organization in 1910 to the present time. The book contains a brief history of the Association, including a statement of its aims and methods; a report of all the conferences held with the representatives of other communions, with a record of what was done in each conference; and a report of dealings with the Federal Council of Churches, and with the World Conference. It contains also the tract by The Christian Unity Foundation of the Episcopal Church, "Study Number One," setting forth the history and position of the Disciples of Christ. It is the earnest desire of the Association that all of our ministers and as many as possible of our other brethren read this book carefully. It may be had for 25 cents, by writing to the Association for the Promotion of Christian Unity, Seminary House, Baltimore.

Of the future work of the Association, by far the most important new departure is a series of local conferences to be held in all parts of the country. Obviously the time has come to refer the whole question of unity directly to the people of the churches. Therefore, at the suggestion of a number of prominent members of the Episcopal Church, a series of local conferences is being planned under the auspices of the *Christian Union Quarterly*. According to the present intention, one hundred chief cities will be selected in which conferences will be held, after which smaller cities and towns will be chosen, until five hundred conferences have been held in all parts of the country. The aim of these conferences is to bring the great issue of unity home to the people and to set the people generally at work on the problem. The plan is to ask the ministers and a few members of the different churches in each place to meet afternoon and evening for conference and prayer. The topics for the conferences are to be uniform for all, and are, for the afternoon, "The Place of Prayer in the Reunion of the Church," and for the evening, "The Necessity of a United Church for the Reconstruction of the World." This is the most extensive and probably the most important effort yet put forth in the interest of unity. Disciples of Christ everywhere will rejoice in the opportunity these conferences offer and will help in every way possible to make these meetings a blessing to all and a help to the end in view.

THE conference idea is by no means new or strange to the Disciples of Christ. It is by first intention the original method of the Movement. It was Thomas Campbell's own idea. According to the plan outlined in the "Declaration and Address," local associations were to be organized to meet at least once a month, "To consult and in a friendly and Christian manner to explore the subject," and "to beseech God to put an end to our lamentable divisions." These local associations were to be connected with general associations to meet every six months in convenient centers, "That the advocates of Christian unity might avail themselves of their combined exertions for promoting the interests of the common cause."

In this, as in many other matters, Mr. Campbell was a century ahead of his time. Now for the first time the great irenic method he proposed is being definitely tried. We earnestly solicit the prayer and support of all our brethren in behalf of this important enterprise. H. C. ARMSTRONG, Secretary.

There have been 300,000 Chinese coolies in France. The Chinese government was unwilling to permit the coolies to go to France unless they were under the oversight of missionaries. A colonel in charge of the Chinese Labor Corps wrote: "We want as many missionaries as we can get. They are almost the only Europeans who have any adequate knowledge of the Chinese people and language. They are the backbone of the Chinese Labor Corps and we could not get along without them."

The New Year Program for the Bible School Department of the American Society

ORDINARILY the Annual Convention sets the program of work for the Bible school Department of the American Christian Missionary Society. It has been the ambition of the Department, since its formation, to carry out each year the recommendations of the Convention, adding thereto only as the mid-year conditions might demand, and then only after the board of trustees had considered and approved the proposed action.

This year, however, the convention called for St. Louis could not be held, so that we enter the new year without convention action. Fortunately, both the Bible school committee and the board of trustees have given unusual attention to the plans which were to have been proposed to the convention regarding Bible school work, and they involve no radical change in our past politices. It will be well, therefore, for us to consider these recommendations, eleven in number, as the platform upon which we will build our 1919 work.

1. It is recommended that we extend Bible school field service to include every state in the nation. Three states particularly are involved in this as all others were cared for last year. West Virginia and Virginia have for some time been earnestly pleading for a field worker among their Bible schools and arrangements have been made at last whereby W. G. Loucks goes to this territory, with headquarters at Richmond, Virginia. The third state is Mississippi, and adequate provision must be made for this important southern state as soon as possible. Ohio is temporarily without a state superintendent, but a strong man will no doubt be called by the Ohio board in the very near future.

2. It is recommended that an All-Canada Bible School Field Worker be employed as soon as a suitable man may be found and the funds secured for his support. This is the one outstanding need in our field force at present. Edwin Wylie, editor of the *Christian Messenger* (Ontario), says of this, "We never really realized our poverty in respect to leadership, or our need for careful supervision, until Mr. John Stuart Mill gave Ontario the month of May, and managed to perform the miracle of stirring up 21 schools with 38 addresses on different phases of Bible school work, and perhaps was responsible for the impartation of more solid enthusiasm and a wider outlook in our work than any other agency ever introduced. We need, and must have, a worker for All-Canada, and for all the time. Our more than one hundred schools between Cape Breton and Vancouver (40 of which are in Ontario) are crying out for expert field service and oversight."

John H. MacNeill, of Winchester, Kentucky, himself a native of Prince Edward Island, has this to say: "I am delighted to know that your field of enlargement includes the Dominion of Canada. You know how my heart goes out to that great, needy, neglected field. Canada and its provinces have furnished the Disciples of Christ some of their strongest men. In return for this investment our American churches should furnish the money to put a strong man in that important and productive field. The man must be found."

3. It is recommended that a Training School be held for the present and prospective field workers. Every man and woman in the service is pleading for such a school. Organizations like the International Sunday School Association and the Young Men's Christian Association look upon training schools as an imperative feature of their work, hence such summer training camps at Lake Geneva, Silver Bay, etc. Other religious bodies are using the training school for field workers to good advantage. Crystal Beach, Michigan, offers us unusual attractions for the location of such a school, and it should be made possible for every worker to attend this first year. The faculty and program should be of the highest and most practical value.

Four Recent Additions to Our Bible School Workers

LIN D. CARTWRIGHT
Kentucky

D. PARK CHAPMAN
Western Pennsylvania

W. G. LOUCKS
Virginia and W. Virginia

MISS ESTHER LOMB
Gary Religious Day School

4. It is recommended that new Bible schools be organized wherever possible. Last year's report shows 117 new schools planted. In the ten years of this organized Bible school work, it is probable that over a thousand new schools have been organized by our field workers, extending all the way from Florida to Alaska. The planting of Bible schools in the frontier sections, in new suburbs, among the immigrant populations, and in other attractive fields should be constantly before us as a most substantial method of church extension.

5. Turning now to some educational matters, it is recommended that we seek either from our own presses or in syndication with other religious publishing houses, the treatment of the new lesson outlines coming from the International Sunday School Lesson Committee. Five such outlines have recently been released for which no lesson literature has as yet come from our publishers. These include the first lessons for parent training classes and the first graded lessons for adult classes, both of which are eagerly desired. We are getting many inquiries. For example W. P. Bentley, of the First Church of San Francisco, says: "I am greatly interested in the new courses. Where and when can we secure the Graded Adult Course and the Parent Training Course?" To all such we are at present compelled to say "not available," but we are beginning plans whereby we hope to secure them.

6. It is recommended that our entire Bible school force co-operate in every good fashion with the Bible school forces of other churches, and an especially fine opportunity is pointed out in the matter of teacher training. We have been co-operating in the production of the new standard teacher training course by a group of religious publishers which is resulting in the securing of the best series of books that has ever been available for the training of teachers. We co-operated heartily in the continent-wide teacher training drive last fall, which was one of the first big attempts to line up all the Bible school field forces of all churches in a common undertaking. It is interesting to note that in the twelve set-up meetings held in this drive we were represented by twenty-six field workers, and were the only religious body to be represented in every one of the meetings, though the total representation of the Baptists and Methodists was somewhat larger. There remains the local field for us to enter in a co-operative fashion. Community responsibility for trained Bible teachers is having a new meaning these days and many attempts are being made to meet it. It is hoped that wise and equitable plans may be soon formed that will enable every community to train efficiently the teachers and leaders needed for religious education.

7. It is recommended that the work of the joint committee on missionary education be enlarged and strengthened. From the beginning, the Department of Bible schools has been deeply concerned about missionary education. We were the pioneers in the introduction of the prayer cycle and monthly programs. Our present joint committee is the best organization of its sort we have ever had and its materials are of increasingly high value. Just now the committee is introducing the plan known as the Church School of Missions which has been tried so effectively at Pomona and in other California churches. The time should not be far distant when every church and Bible school among us should be following the leadership of this committee in this fundamental matter. The world will be evangelized in that generation the teachers of whose youth decide that it shall be done.

8. It is recommended that we seek to meet the Bible school needs of our mission stations all over the world. For example one of our missionaries from Africa was in our office recently and complained of their inability in that far distant field to secure the Sunday school lesson topics in time for their proper treatment in local publications. Our office is supplied with these topics two years in advance of their publication, so that it will be easy to care for that matter. Again a recent conference with some Mexican missionaries set forth the urgent need for Sunday school publications in Spanish. We should not wait until these demands are thus forced upon us. Some provision must be made to study the fields and help point out needs of which even the missionaries themselves are hardly conscious.

9. It is recommended that an Adult Superintendent be added to our Bible school staff. Since the resignation of Mr. W. J. Clarke we have been without a superintendent. The need here is evident. Can the worker be found? Are the funds sufficient to care for him and his department in an adequate fashion? This great field is full of possibilities. It should be remembered that no department of the modern Bible school has grown in recent years like the Adult department. With the return of thousands of our men from the war, there will be increasing need for a wise administration of adult activities within the church in all departments.

10. It is recommended that all our Bible schools be symmetrical in their giving to home and foreign missions and benevolence, and that they also meet the war needs as they come from time to time. Our schools have not been very symmetrical in their giving in the past. Out of 8,000 schools, 3,833, or nearly one-half, make no offering at all. Another 1,881, or about 25 per cent, make only one offering and that to a single interest during the year. There were only 1,262 schools that last year sent offerings to home and foreign missions and benevolence, all three. The way to have unanimous churches is to train up unanimous Bible school pupils.

11. The last recommendation is that the funds necessary for the execution of this worthy and comprehensive program be forthcoming. Our Bible school work is supported by the Bible school offerings sent to the American Christian Missionary Society. No less than $100,000 is needed for the work this year. Last year from all sources there was available $63,862.96. The shortage prevented the doing of all that was desired and needed. This sum, $100,000, is not too much to ask our Bible schools to give for this great cause. It is an average of less than a dime for each pupil.

The entire amount has been assigned to the states and districts. It is a part of the United Buidget being presented to the churches through the Men and Millions Movement. It can be raised and must be raised if the work as outlined is to be done.

The fact that many of our Bible schools were closed during most or all of October and November because of the influenza epidemic prevailing, makes it necessary that every loyal worker keep right at the task until his school has sent its full quota for this purpose. The call is for AN OFFERING THAT REPRESENTS SACRIFICE. When the sons of the nation have poured out their life's blood in unstinted fashion to keep the nation free, a sacrificial offering of at least $100,000 is not too much to ask our Bible schools to give to make the nation Christian.

ROBT. M. HOPKINS,
Bible School Secretary.

Some Facts and Fancies Regarding Church Extension

I HAVE been an interested observer of this ministry since the day it was instituted. I remember a word in the way of appeal (or encouragement it might seem better to term it) by Isaac Errett. He believed it "possible" to raise fifty-thousand dollars, without hardship to the brotherhood. And, if this sum should be raised, he felt that, as it might be used over again, as often as loaned and returned, its usefulness would be well nigh limitless. I do not remember his exact expression, nor have I assumed to quote him. But I think I have correctly set forth his idea.

My first actual contact with Church Extension was after a great meeting at Fairland, Indiana, where a congregation of over a hundred members resulted. As the seven-weeks' meeting had been held in an old abandoned school house with a boot box for a pulpit, sawdust for a carpet, and pews made, without backs or foot rests, out of pine lumber, it may well be supposed that a house became an urgent and immediate need. As the fine membership which we gathered together had means and good sense, they planned to build a modern house of the best materials, and to put in the best of furniture. One gave a six-hundred-dollar lot, another a baptistry, another a bell, and still another a large donation of bricks.

When all was done they had a five-thousand-dollar house planned with a lack of a few hundred dollars to complete it. They called on me to suggest a plan for getting the money for completing the structure, since bank paper was costly, and

bank rules a little too exacting to be comfortable. I had heard of the few loans that had at that time been placed. So I mentioned "Church Extension" as a possible source of the needed help. The help was extended, and a beautiful place of worship was finished and dedicated within thirteen months after the organization of the church.

This re-use of the funds may be illustrated by the streams used in elevated countries for water power. The liquid that turns a wheel resumes its course after it moves one collection of machinery, and lower down it can be dammed and made to serve another collection, then another, and yet others, until it reaches the sea. So the loan builds a house, serves out its period of time, is paid in again and re-loaned, over and over, till the time-periods reach the sea of eternity.

The things accomplished by the Board are of more than one pattern. The building of a new house for a houseless church is, of course, its first and greatest aim; but it has many a time saved from jeopardy a property that must otherwise have been lost. The instances are many in which it has relieved churches from mortgages held by godless Shylocks and transferred the obligations to the tender mercies of Christian friends. This lowers the rate of interest, and removes all fear of a heartless foreclosure.

First Church, Ogden, Utah, a prosperous mission of the American Christian Missionary Society, in the Rocky Mountain Region, Chas. W. Dean, Superintendent

I think I see in the future vistas of this enterprise a fruitage such as Jehovah promised to Abram before Isaac was born. He thus challenged the old patriarch to count, if he could, the stars of the firmament. The compounding of the money as it goes on and on, will be as limitless as Abram's task. The *features* of church-building may be entirely changed, by the very accumulation of building force. I knew of two buildings in Indianapolis that were built by the property owners and afterward turned over to congregations willing to accept them and care for and use them. They both fell into the hands of the Methodists; because the Methodists were ready to receive the proffered structures.

There are places in the state of Florida in which our buildings are so little and stingy that a decently representative attendance is altogether out of the question. The church at Bartow, for instance, uses a little pen that would be full to overflowing with a hundred worshipers. As a consequence, the outside world can not find seat accommodation, and the church makes no growth. As a natural result, the affair is dead, and can scarcely keep the Sunday school alive.

Amplitude is a matter of serious importance in the study of church architecture.

WALTER S. SMITH.

Kissimmee, Florida.

The Prohibition Front

THE WAR for temperance and prohibition has been long and hard. Never has there been a more cunning or cruel monarch than Kaiser Booze. Every art and device of satanic craft and frightfulness have been employed to perpetuate and extend his diabolical dominion.

But the forces of righteousness and progress have from the beginning of the fight been undaunted and persistent. Faith and courage have never faltered. Sanctified strategy has been matched against cunning craft. Unflinching bravery has laughed the most relentless frightfulness to scorn. Conscious of the rectitude of their cause, certain of ultimate victory, prohibitionists have rallied their forces from defeat after defeat and by counter attacks have wrested from the foe trench after trench until now the final triumph seems within our grasp.

Liquor forces have had three strong lines of defense—appetite, greed and governmental protection. For years it has been realized that the last and hardest fight would take place in this third-line trench. So long as our Government gave legal recognition, judicial approbation and executive protection to the traffic, it was seen that the enemy was invincible. Moral suasion was impotent before legal sanction.

And so, while the friends of temperance and sobriety have not in the least let up in their praying, preaching, and exhorting in behalf of total abstinence, they have been more insistent and persistent in their labors for better and juster laws. The demand is not only for good men personally but righteous citizens. The state as well as the Church is to be made an agency of the Kingdom of God. National constitutional prohibition will become effective if the necessary three-fourths of the states ratify it within seven years.

During the past year the legislatures of fourteen states have ratified. In the order of their ratification they are: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland, Montana, Texas, Delaware, South Dakota, Massachusetts, Arizona, Georgia and Louisiana. If all the "dry" states do the consistent thing and vote to ratify the national amendment, it will make thirty-seven in its favor, one more than is necessary to make the law effective.

Minnesota failed to carry for state-wide prohibition in the November election but it is certain to vote in favor of ratification. Vermont in recent primaries elected "dry" majorities in both branches of its legislature. Other states which are hopeful for ratification are California, Illinois and Missouri. A sufficient number of legislatures meet this winter to give us the triumph, if we push things hard all along the line. This is what the prohibition leaders are determined to do—and every Disciple of Christ should be a prohibition leader.

Miss Emma Lyon and Her School in Nanking, China

MISS LYON was born at Lone Pine, Washington county, Pennsylvania, August 16, 1869. She received her education in the Lone Pine Schools, in the Pennsylvania State Normal, and in Bethany College, from which she was graduated in 1892. While on furlough she studied in Hiram and in Oberlin. She was baptized by Fred Hoffman in Lone Pine, February 5, 1886.

The year of her graduation Miss Lyon went to China. The first years of her missionary career she studied the language and people, visited in their homes, and did evangelistic work in the hospital. In 1896 she opened the school that has made her famous. She began with five pupils. The enrollment grew, and now she has 130 girls under her care. Six hundred girls have passed through the school. A building was provided by the friends of Carrie Loos Williams, the wife of E. T. Williams, and a daughter of Charles Louis Loos, as a memorial to her. Miss Lyon taught the Bible, arithmetic, algebra, evidences of Christianity, church history, general history, normal classes, and any other subject she could not get any one else to teach. In a girls' school the principal has to be a mother to her pupils. She has to oversee everything and all kinds of work. One purpose of a mission school is to uplift the women of the country. When the mothers of China become Christians, China will be a Christian nation.

Miss Lyon Breaking Ground for New School Building

The Girls' School is thoroughly Christian. The evangelistic spirit is pronounced. Many Chinese girls have come to know Jesus Christ as their personal Savior within its walls. The Christian girls go out into the homes of Nanking and talk to the women about Christ and his saving grace and power. They have organized and conduct Sunday schools. While they are seeking to extend the boundaries of the Redeemer's kingdom, they grow in knowledge and in grace and in spiritual power. Miss Lyon writes, "I believe there are no stronger Christians anywhere than some of the young women who have graduated from our school. I believe there never has been a better opportunity to do work among the girls and women of China than at the present time. I do not believe that there is anything that gives one more real joy than leading those who have never heard the gospel, to Christ."

MISS LYON'S school has grown year by year and step by step, until it has come to be recognized as one of the best of its class in Central China. The following and much more may be truly said of this successful missionary and practical school manager:

1. FAITHFULNESS is stamped in large letters all over the years in which she has had connection with the work. No lack of equipment, no lack of proper buildings, no lack of help in the teaching force either discouraged or in the least abated her interest. Wars and revolutions and floods and droughts and other local troubles have not for a moment chilled her unbounded and consistent enthusiasm. Each girl has had the most careful attention. Miss Lyon has been faithful to the whole mission, with which she has worked so efficiently; faithful to the Foreign Society at home, faithful to the church of God—in short, faithful in all her relations and to all her obligations.

2. PATIENT? yes. It was said of Lincoln that he was "as patient as destiny." This has been a prominent characteristic in the life and in all the toils of this missionary. It has been a prominent feature in her labor of love and in all her hope of success. More than once she was promised more and better buildings and other much-needed equipment, which promise for good and sufficient reasons was never entirely fulfilled, but patience did its perfect work, and she pressed on. With her the efficiency of the school stood first. She literally poured her life into its development.

3. From the first Miss Lyon has entertained a LARGE OUTLOOK for the school. Never has she been satisfied to feel that it would drop into a mere nominal and routine existence. She has had constantly before her a large program. She has planned and worked and prayed for its largest possible usefulness. It would seem that no one could have done more in the circumstances. This is gratefully recognized by the China Mission, by the Executive Committee of the Society at home, and by all the friends who know the facts.

4. THOROUGH work has been one of her chief mottoes. This has been constantly impressed upon the assistant teachers, whether Chinese or American, and upon every pupil as well. Thoroughness in class work, high standard in living, loyal friendships; thorough in every detail of practical life; no "make-believes," no veneering, no going-around, and no mere "lick-and-a-promise," but work, work, thorough work.

Miss Lyon as a missionary has always done downright, constructive work; none of the spectacular, nothing for mere reports. Her work will endure. Her largest influence and usefulness has been limited on account of a lack of proper buildings and suitable help in managing the institution. She has really had too many cares and *(Concluded on Page 31)*

Six Hobbies and a Family

An Altogether Human Doctor and His Success in Changing Unchangeable China

By BERT WILSON

IN 1886, a young Canadian walked up the streets of Nanking, China. Following him was a group of small boys, throwing sticks, stones, mud and the epithet "Foreign Devil; Kill the Foreign Devil!"

In 1888 this young man walked up the streets of Akita in Northern Japan; by his side, his young sweetheart, Dorothy, who had already said "Yes."

A year later, the "processional." Wrapped in warm blankets, seated upon a quaint Japanese sled, over the ice and snow they traveled for three joyous days. Everybody change cars! A half day in the jinriksha train. The last lap to Tokyo in a real railroad train.

In the presence of the British Minister, the American Consul, and other friends, the two became one. They set up housekeeping in Nanking in a Chinese house, with a lancet, a hoe, two pairs of chop-sticks and a willingness to work.

This young dreamer first built a house of healing. That was in 1888. Could a poor beggar have a place here and a touch of sympathy? And a pauper? Yes, this house was to be part of the process of the "healing of the nations." Let the records of a quarter of a century testify.

Thousands of the halt have limped into this place, and walking erect, have passed out. Other thousands of the sick and maimed have groped their way here, and lingering for a while, have been made whole. The blind have come and have gone away seeing. Other tens of thousands with divers diseases from within the city and for hundreds of miles around have received the miraculous touch of the science of medicine and surgery. What a procession it has been! The widow and the orphan, the pauper and the prince, viceroy, governors, generals, laborers, coolies, and farmers, students, teachers, and literati; from every class and condition of Chinese life.

It was a young man who stood at the gate and welcomed the first of this procession more than thirty years ago. It was a gray-haired man, who only a few months ago, saw the last of the procession of nearly a half million pass out. The last man to go was a reconstructed beggar, whose body had been reclaimed by the hand of this sympathetic Doctor, and whose soul had been redeemed by the divine touch of the Great Physician.

Already the reader is guessing the name of this British

Procession Carrying Chinese, American and British Flags Through the Streets of Nanking in Honor of Dr. Macklin

Canadian, who married an American wife. His name is "Ma Ling" Macklin of Nanking.

OH, YES, you've heard of Dr. Macklin and his medical work before. But have you ever heard about his hobbies? Someone has said, "Beware of the man with a hobby." What he meant was, "Beware of a one-horse man on a one-horse hobby." But nobody has said "Beware of a man with hobbies." Macklin of Nanking is a man with hobbies. He has a six-horse team of them. This article deals mostly with the man riding his hobbies.

Hobby Number One—A Back Yard Garden.—Except it isn't in the back yard, but a plat of ground containing about six acres in connection with the house of healing. Last year he harvested out of this garden, 2,000 quarts of fine strawberries. Strawberries and cream in Nanking, China! All kinds of vegetables are grown in this wonderful garden. Not only vegetables, but fruit of various kinds — raspberries, blackberries, currants, are developed in abundance.

Perhaps no garden in China has a greater variety of grapes. There are now about forty different kinds. He has gotten grapes from all over the United States and found that about fifteen kinds do well in the Chinese soil and climate.

War gardeners in America will wonder who does the hoeing in this six-acre patch. A world traveler passed by this famous garden one morning at 6 a. m. He saw a foreigner at the end of a hoe handle, surrounded by a score of Chinese coolies and convalescing patients from the hospital. "Ma Ling" in overalls, very early in the morning, teaching the Chinese the dignity of labor, and incidentally getting the exercise to keep his own body healthy and strong.

Dr. Macklin and His Aged Father

Said Dr. Macklin recently, "I have used as many as six hundred paupers in a single year. While they are getting well they need something to do. The garden keeps them busy and at the same time furnishes food for the table."

"How do the Chinese like it?"

"They like it fine. It's the right kind of a sanitarium. We reconstruct the coolies and the soil at the same time. We can beat Battle Creek all hollow.

"To pick up a broken fellow on the street who is hopeless; heal him, teach him how to work, and send him out a man—that's great—it's real living to do things like that."

MA LING'S hospital has now become the Union Hospital, and his garden has become the agricultural garden of the University. Thus a man with a hoe and a hobby has developed an experiment station which will be an example and an inspiration to every Chinese student who passes through Nanking University.

Hobby Number Two—Colonization and Reforestation.—Out of the success and proved worth of a six-acre garden, Macklin saw a larger vision and opportunity. He and Dr. Bailie, of Nanking University, were the originators of a plan for colonizing the poor of China on the waste lands. Together they worked out the constitution and organized the "Colonization Association." They co-operated in one district, a flooded area, about the size of New England. They took over all the north side of beautiful Purple Mountain outside of Nanking. Thousands of Chinese poor, working on a living wage, took the rich mud from the swamp and plastered it on the side of the mountain. Here tens of thousands of trees were planted and the well-to-do Chinese and the relief funds paid the bill.

Having demonstrated the success of the plan, not only of growing trees, but of giving the poor an opportunity to have a home and a decent living, Macklin and Bailie began to enlarge their program.

They got the signatures of Chinese officials, allowing the association to open waste lands anywhere in China. Dr. Macklin went personally to Peking and got Yuan Shi Kai to endorse the plan and sign the document. Perhaps no document of its kind in all China has the signatures of so many of China's influential men.

A Taoist priest, seeing the success of the work, turned over a piece of ground of several hundred acres. This has been planted to trees and developed and may be the beginnings of a Botanical Garden for the city of Nanking.

NOW, all over China, colonization and reforestation is being pushed rapidly. A National Arbor Day has been adopted. China, almost a treeless land and therefore a hungry land, is planting trees, and the people who are doing the work are being fed. Thus, a hard-working medical missionary is helping to add to the sum total of China's wealth and to right the wrongs of the social and economic injustice of the past.

Hobby Number Three—Peacemaker.—The first great Revolution came in 1911. The General of the old autocratic, conservative regime was in control of Nanking. Word was sent that unless the city was surrendered it would be bombarded at 8 a. m. After the first battle with the Revolutionists, Dr. Macklin organized the Red Cross work and cared for the wounded.

Finally a delegation requested that Macklin arrange for a conference and bring the two Generals together and save the city from destruction. At 1 a. m. he was eating a hurried breakfast with his counsellors. At 2 a. m., he was walking on top of the city wall, carrying a lantern, going to meet the General of the Revolutionary forces. Accompanying him was Frank Garrett, missionary in Nanking, and Dr. Brown, of the University. At daybreak they met the opposing General, arranged for the peace parley, and the city was turned over without the loss of a single life. There was great rejoicing

throughout the city and Ma Ling was proclaimed as the savior of the city.

IN 1913 came the second Revolution. Chang Hsun, an imperialist and leader from the North, tried to retake Nanking. Three thousand troops in Nanking swore they would die before surrendering. There was a month of bloody fighting. Dr. Macklin and his Red Cross helpers cared for about 1,400 wounded soldiers.

At last, the General within the city, all the missionaries, and the Chamber of Commerce, urged Macklin to go out and arrange terms of surrender with Chang Hsun. It was a dangerous mission. He rode on horseback about fifty miles around the city and approached the besieging army from the opposite side.

He arranged for a partial surrender of the city, provided Chang Hsun would guarantee to see that no looting was done. To this Chang agreed, but after his soldiers were on the inside, they took liberties and began robbing and looting. Then followed one of the most dramatic incidents in Chinese history. A humble, medical missionary rode out to demand that a Chinese General keep his agreement. Ma Ling went straight to the General's quarters and entered his protest.

Chang Hsun replied: "That's a false report. There is no looting going on."

Macklin, with fire in his eye, said, "Then, take me out and shoot me."

"What do you mean?" said the General.

"I have given you my word that your soldiers are looting. If I speak not the truth then you can take me out and shoot me."

The General hesitated, Macklin arose, facing him across the table. Chang seized the hilt of his sword. Macklin struck the table with the back of his hand, which is the sign of authority, and said, "I demand in the name of humanity that you keep your word, and give orders at once to have all looting cease." The Chinese General with an army was conquered by the missionary, single handed and alone.

Ma Ling rode back into the city at the head of a company of soldiers. They marched through the streets of Nanking. The command to cease looting was given, some of the outlaws were punished, order was restored, and the city was again saved.

Yuan Shi Kai, hearing the facts about the matter, wrote a letter to Macklin and decorated him with highest honors.

Thus, this man with the hoe, tree planter, healer of men, whose word of truth clothed him with authority, became the savior of a city of a half million people.

Charley, Who Is Friendly with Snakes

Hobby Number Four—Translating.—Somebody once said that when the devil wanted to keep the gospel out of China, he invented the Chinese language. Ma Ling wrestled with the devil and prevailed. He now has the reputation of being able to speak the Chinese language better than the Chinese people themselves. He can not only speak it, but he is a wizard in translating the English into the Chinese. With the help of his Chinese writers, he has translated nearly a score of books (some of them abridged), besides writing numerous newspaper articles and helping to edit a number of magazines. Here is a list of his translations:

Motley's "Rise of the Dutch Republic."
Green's "History of the English People."
"Swiss Life in Town and Country."
"Life of Thomas Jefferson."
"Life of Wycliffe."
"Life of John Wesley."
"Church of Christ," by a Layman.
Henry George's "Progress and Poverty."
Schiller's "History of the Thirty Years War."
Dore's "Theory of Human Progression."
Tarbell's "History of the Standard Oil Company."
Henry George's "Production of Free Trade."
Angus' "Environment of Early Christianity."
H. D. Lloyd's "Wealth Against Commonwealth."
Henry Ford's "Little White Slaver." (Governor wrote the Preface; Police Commissioner paid for publishing.)
"Manila Handbook of Health."
"History of Switzerland."
Assisted in translating a "Bible History."

"That's a fine list of books," said Dr. Macklin. "Those books tell of the struggles for political freedom; they deal with the problem of poverty and wealth; they contain sound doctrine on social and economic subjects. Even an American would get a lot of sound ideas about good government if he would read all those books."

"Do you enjoy translating?"

"Yes, the translations do a vast amount of good, and then it keeps me fresh on the language. A person has to keep studying and growing all the time, or he will lose out. One of my writers who helped me for many years recently died. He was a wonderful fellow. He was one out of a hundred thousand. He was like a brother to me."

THUS the man in overalls who made forty kinds of grapes grow where none grew before, who commands the Chinese commanders, also shows his ability to get astride of hobby horse number four, and maintain the gait of translating a book a year for almost twenty years.

Young preachers and missionaries might well pause long enough at this point to form some New Year's resolutions about habits of study and mental discipline.

Hobby Number Five—Preaching Among the Villagers.—Remember that this busy man is a medical missionary. His

Life size portrait of Doctor Macklin carried in a decorated sedan chair in procession to honor the "Savior of Nanking." A lighter burden than the original for the coolies and a less embarrassing ordeal for the Doctor

college course led to the M. D. degree, not the B. D. He has taken no theological training. His major work of necessity has been in the hospital. But he loves the New Testament and its simple message, revealing the life and will of a Divine Savior—China's Savior.

On his faithful horse, he has taken long tours among scores of towns and villages, preaching and teaching the Word of Life to a hungry people. On these tours he often meets many of his patients who have been under his care in the hospital.

A FELLOW traveler tells the story of visiting a town about one hundred miles from Nanking. On hearing that he was from that city, a Chinese merchant inquired if he knew Ma Ling.

"There he is across the street, holding the horses."

The man rushed across the street, got down on his knees and kotowed three times, his head striking the stone pavement.

"Oh, Ma Ling, don't you remember sixteen years ago you operated on my son, and saved him. I have never been able to show my gratitude."

That night the Doctor and his companion were entertained in the home of this grateful Chinese merchant and the best that the home afforded was freely given them.

Speaking of the advancement of the Church in China, Dr. Macklin says, "The old prejudice is gone in China. Christianity has made wonderful progress. In 1863 there were only 2,000 Protestant Christians; now there are nearly a half million. Many of the great men are professed Christians, and Christian ideals are beginning to dominate the lives of thousands of the progressive young Chinese and the literati.

"And they are liberal when they have been taught. Out of about $2,000,000 spent directly on native work last year, the Chinese themselves gave about $900,000."

"What do you consider the greatest need in China?"

"The greatest need is for Gospel preaching. No political or social revolution will save a people. They can revolute like an egg. You can turn it upside down but it's the same old egg. Russia has had her revolution and Turkey announced one a few years ago and China has had a 'successful' revolution. But none of them are much better off than they were before. The only thing that will save is Christ—He is the Savior of the individual, the city and the nation."

Hobby Number Six — Promoting Friendships.—Dr. Macklin is everybody's friend. For many years he has been the champion of the poor and oppressed. He has given free treatment to every pauper or coolie who needed medical attention and who was unable to pay. He has been a friend and a counsellor for the common people. At the same time, he has known personally and been friends with every Governor and Viceroy of his district since 1888.

He was a personal friend of Dr. Sun Yat Sen, the first President of the Chinese Republic. He often discussed constitutional law with him. While Dr. Sun was President, he resided in Nanking and Dr. Macklin frequently exchanged books with him.

Ma Ling has known all the British, American, Japanese, and other Consuls and Ministers to Shanghai and Nanking for a quarter of a century. The following story will show the esteem in which he is held. He went to see the commander of a British gunboat to ask the use of the wireless to hurry up some provisions from Shanghai during a time of famine. Turning to the wireless operator, the captain said, "Send Dr. Macklin's message ahead of all others and send it without charge."

One day a messenger arrived carrying a gift of $2,000 from the Governor, unsolicited, to help in the relief work of the hospital. Another Governor arriving to begin his work, sent a gift of $500 on the day of his inauguration. Nearly every Governor and Viceroy for the past twenty years has sent a gift of from $200 to $2,000 to help care for the poor.

Macklin has somehow come to be the personification of the Christian message to thousands if not tens of thousands of China's people. They know him; they believe absolutely in his sincerity; they love him. He has never betrayed them. Nor has he failed to tell them frankly of their shortcomings and their sins. No wonder a poor Chinese coolie, when he saw Ma Ling walking up the street, said, "There goes Jesus Christ."

Says the preacher-doctor: "I have taken an interest in every phase of Chinese life. I love the Chinese people. They are a great and virile people, and some day with proper teaching they will make their contribution to the upbuilding of the Kingdom of God throughout the world."

WELL, enough of the hobbies. Some of the lady readers are wondering about the little woman who took the long sleigh ride with him in the early days. She has been a constant help and inspiration. They have reared a family of six—four boys and two girls. Theodore, Ph.D., has been a professor in the Agricultural College of Kansas. He has traveled in Mexico, studying the soil, and is soon to visit New Zealand, and will assist in the writing of a book on the land problem there. Like father like son.

William—Ma Ling calls him "Bill"—is a D.V.M., residing at Coon Rapids, Iowa.

Henry George, the third son, is in the United States army.

Charley, a lad of fourteen, is in a Missouri College, working his way through school. Charley is a friend of snakes. Before

they started on furlough last spring, Charley with some of his elders attended a reception. Chinese officials and Viceroys were present. Suddenly a wild shriek and the company saw a high school boy coming down from a four-foot leap in the air. Charley's pet snake had tired of the formalities and red tape of a Chinese reception, and had taken a "bite out of him."

Dorothy, the older daughter, is taking a domestic science course in Ames, Iowa. Louise is musically inclined and is taking a course in an Ohio College with major emphasis on the violin.

Mrs. Macklin is a wide-awake, brown-eyed, keen-minded woman. She has not been content to remain stationary while her husband grew. She has grown with him. She has helped in the hospital, taught in the schools, kept up on the language, and kept abreast of the progress of China and the world. She has seen the Chinese wife walking ten feet behind her husband as they passed up the street. That's typical Chinese. The woman always behind! Dorothy Macklin has walked *beside* her husband.

A few weeks ago I was riding on the train with Dr. and Mrs. Macklin. The day before had been very busy, the night had been spent on the sleeping cars. Mrs. Macklin appeared fresh and ready for a strenuous day. "Dorothy," said the Doctor, "I never saw you look prettier and fresher in my life than you do this morning." And this after thirty years of married life! Gallant? That's Macklin all over.

Changing China

IN 1886, mud, stones, sticks, odious epithets against foreigners. In the spring of 1918 Ma Ling was preparing to return to America for furlough. The day before his departure, a dinner in his honor was given in the rooms of the Colonization Association. All the leading Chinese officials, scholars and leaders of the city were present. On that same day a long procession of admiring friends trailed through the narrow streets of Nanking, led by a Chinese band. In the procession, and carried in a sedan chair by four Chinese coolies, was Ma Ling's passport picture, enlarged to life size.

On the day of their departure, a twin-six automobile, one of about twenty cars in all Nanking, drew up in front of their home. It was the official car, and the chief official of the city was riding in the front seat. A band, a military and police escort led the way to the train. As the train pulled out on its way to Shanghai all officers and soldiers stood at salute.

That's China! Then, misunderstanding, prejudice, exclusion. Now, the open door, sympathy, co-operation, and a longing for the things that make for permanent progress. And what did it? Not big battleships, not a big army, not the "big stick" nor the big gun, but big men and women, representing the highest and best of Christian culture and Christian helpfulness. Men like Ma Ling, who know and love the Gospel, but who also know that the process of redemption includes not only saving souls, but saving the soil, saving the social and political life; who believe that in redeeming the economic processes, the spiritual processes are made doubly effective—in short, who are helping to redeem the people but helping also to redeem the earth, for the people.

I asked Macklin the other day, "If you were young again, would you be a missionary?"

Without a moment's hesitation he replied: "Yes, but I would prepare more before I went; take longer and better courses. A poorly trained man can't make it go now. China is progressing in a wonderful way and only the very best our colleges and universities can produce will be able to lead China into the larger and more abundant life."

Dr. William E. Macklin, of Nanking

"If you could speak to all of our churches in America, what would be your chief message?"

"I would ask them for men. We need more men and women in every field—doctors, teachers, evangelists, translators, agriculturists. I've been stirred by the appeal of Mrs. Hardy for Tibet. Tell the churches to give us strong men and women who believe there is no other Name under heaven given among men whereby we must be saved. With enough of such workers, the churches of Christ can do their share in answering the prayer of Jesus, "Thy kingdom come, on earth as it is in heaven."

Miss Emma Lyon and Her School in Nanking

Concluded from Page 26.

responsibilities, but what she has done will stand as a monument to her years of faithful service.

IT IS GRATIFYING to know that she is really at the beginning of her best work. The foundations have been well laid. The confidence of the mission and the community has been so thoroughly enlisted and her experience has been so practical and so helpful that, with proper equipment and assistance, she will build up one of the enduring institutions in that mighty country. Nothing is more needed in the Chinese republic than the Christian training and development of its women. No nation ever has or ever can go beyond the life and the ideals of its women.

After serving for twenty-four years her friends said to her: "You have done your share of the world's work; resign now and take your ease from this time forward." She could have done that. But her heart was in China and she wanted to be back among the girls and women whose lives she had enriched and ennobled. She could not be satisfied at home with nothing to do.

The College and Victory—The Chris

Students' Army Training Corps, Butler College, First Lieutenant Benjamin T. Batsch, C Quartermaster. Typical of a Dozen Such Units, La

The War

THE colleges of the United States made a remarkable contribution in helping to bring about the triumph of the armies of the allies. In fact, it is not too much to say that had it not been for the contribution of the American colleges, it would have been impossible for the United States to play its vital part in bringing the world war to a speedy and victorious end.

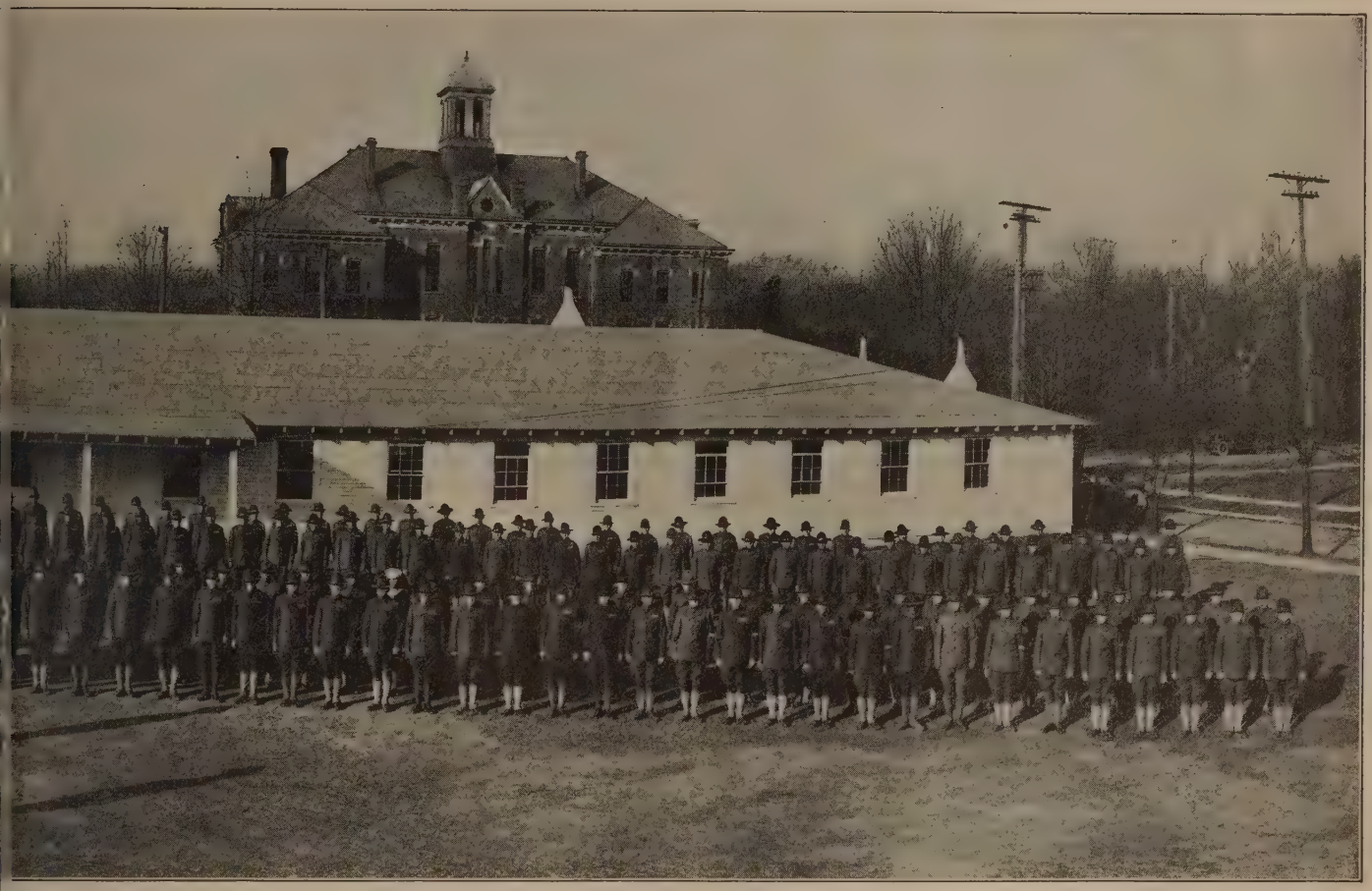
First of all, they gave to our nation its great leaders. President Wilson is pre-eminently a college man. Every member of his Cabinet is a college graduate. The head of the Red Cross was a college professor. The Food Administrator came from one of the best colleges on the Pacific coast. The Fuel Administrator is the president of one of the oldest and most influential American colleges. The head of the country's Railroad Administration is a college product and so were most of the big men who turned to the aid of the Government in the great emergency. And what of the great general who directed our forces on French soil? Not only is General Pershing a college product, but his first position was as principal of the school in his home town in Missouri. He taught that school so well that the qualities which made him successful there put him at the head of our army.

The colleges have made a more direct contribution than the one just mentioned. The engineers, the chemists, the physicians, the skilled mechanics, the specialists of every kind, have been furnished by the colleges to help solve the many difficulties which our nation faced. The Government asked for 21,000 physicians at single call. Practically every specialist in the country was take from the college faculties and put directly into war work.

But the colleges have made an even more direct contributio than these. The courses of study have been changed so as to tur out in the shortest possible time young men and young women wh could be used in difficult and specialized tasks which demande skill and efficiency. Courses in aviation, telegraphy, applie mechanics, business administration, food preparation, war diet surgical dressings, and Red Cross work were adopted as part of th curricula in nearly every college in the country. So our Gover ment found ready at hand an ever-increasing supply of traine workers in these important fields.

BUT the colleges have made an even more direct contributio than any of these in making victorious the cause of Democracy They sent forth their sons by the thousands into every branch o the army and navy, on land and sea. While exact figures are no available, it is safe to say that at least 75,000 students went directl from college into the army forces of our nation. Eighty per cen of these men have become officers. Eighty-five per cent of all th officers in the new army of the Republic were college men. In th first cantonment at Camp Taylor there were 25,000 men; 23,50 had taken no college training while 1,500 had. At the end of thre months' training, certain men who showed ability were commis sioned as officers. Of the 23,500 who had had no college trainin

an College and World Reconstruction



manding; Lieutenant Walter S. Harkins, Personnel Adjutant; Lieutenant A. C. Buhrmester, and Smaller, in Colleges of the Disciples of Christ

only 800 were able to meet the requirements. Of the 1,500 college men, 1,200 won their commissions. Only three per cent of the officers of the army have less than a high school education.

So important did our government deem the work of the colleges, and so much did it appreciate their services, that on October 1, 1918, it established in some four hundred colleges of the United States Students' Army Training Corps for the direct purpose of producing officers. At the time the armistice was signed, approximately 200,000 men were in the colleges of the nation taking training for commissions.

There can be no efficient army without efficient officers and it is not too much to say that had it not been for the officers which the colleges gave our nation, our army never could have made the brilliant and victorious record of which every loyal American is justly proud.

"Breathes there a man with soul so dead" whose heart does not pulse with gratitude for what the American college has done in this most strategic year of the world's history? Gratitude demands that we stand by our colleges because of what they have done to save our nation, and even civilization itself.

The New Age

GREAT as has been the work which the colleges did during the period of the war, they are destined to perform an even larger work in the era of reconstruction which is now upon us. The colleges have already given their best. They gave by the thousands, but the period of reconstruction is going to demand tens of thousands. Leaders are going to be needed in every department of the social, industrial, political, educational, and religious life of the world.

THE trained leadership of our noble allies in the warfare for humanity has been, in a large measure, sacrificed. One who has recently returned from France, after a year in the front line trenches, remarks: "There are no young men left in France, except the cripples and incompetents." The same statement may be made of Italy and England.

It is the duty of the colleges to train leaders to take the places of those who sleep on the battlefields of the world war and it is the duty of every lover of education to help support these institutions in the accomplishment of this heroic task.

At the outbreak of the war it was the college men of the allied countries who first rushed to the colors. The universities of Rome, Paris, Oxford, Cambridge, Aberdeen, and Toronto were emptied. During the first three years of the war, Cambridge sent 11,000 men and Oxford sent 12,000 men into the armies of Great Britain. Most of these men lie in the long, deep trenches which have been covered over and whose outlines are marked by rows of wooden crosses.

Of the first army which England sent to France, ninety per cent are now dead. The young college men of England and the British dominions lie sleeping in Flanders field, as a soldier of Canada wrote in the oft-repeated classic poem of the war:

"In Flanders field the poppies blow
Between the crosses, row on row,
That mark our place,
While in the sky
The larks, still bravely singing, fly,
Scarce heard amidst the guns below.

"We are the dead.
Short days ago we lived, felt dawn,
Saw sunset glow, loved and were loved,
But now we lie in Flanders field.

"Take up our quarrel with the foe.
To you from failing hands, we throw
The torch. If ye break faith with us who die,
We shall not sleep,
Though poppies grow in Flanders field."

The Christian Colleges

THERE is a peculiar task awaiting the Christian college and those institutions in connection with great universities established for the purpose of giving distinctly Christian instruction and guidance. It is not enough that we shall have leaders for this new era which is upon us. This leadership must be Christian if the world is not to experience another colossal tragedy. The world war was brought on by leaders who in their spirit and conceptions of life were anti-Christian. The war was brought to a close by leaders whose conceptions are distinctly Christian, and by the acceptance of a basis of peace conforming to the Sermon on the Mount.

Whether democracy is to be such as now seems to be prominent in Russia, or whether it is to be such as that set forth by our own great President, depends entirely upon the character and ideals of its leadership. It is especially true in a prosperous democracy like our own that Christian leadership is essential: for a prosperous democracy tends to become materialistic. It is interested in what it will eat and wherewithal it will be clothed. It is terribly anxious for the morrow and if it is to be saved from the blight of materialism, it must have those trained leaders in every department of life who have learned the worth of ideas to appreciate the glory of ideals. It is the distinctive work of the Christian institutions of higher learning to produce such leadership.

With the waves of democracy sweeping the earth, there must be produced those who are able to guide and guide aright. Will the Christian college be equal to this task? The answer is to be found entirely in the manner in which it receives support from the church. Will the Disciples of Christ see their day of opportunity? Will they undergird, buttress, and build strong institutions of learning so as to have a worthy part in helping to bring in that new heaven and that new earth which will constitute the Kingdom of God of the morrow? It remains for them to answer, and the way in which they rally to the world-wide campaign for missions, benevolences, and education will be an indication of the answer.

Recommendations Adopted by the American Christian Missionary Society

THE RECOMMENDATIONS adopted by the Board of Trustees of the American Society for reference to the St. Louis Convention indicate, in a very definite way, the goals immediately before us in the work of Home Missions. They are as follows:

1. Deprecating such pressure of appeal by any one board as results in drawing church offerings to itself to the exclusion of other boards and believing in "the whole church supporting the whole task," we recommend the "World-Wide Every-Member Canvass" in behalf of an all-inclusive budget for the missionary, benevolent and educational agencies of the Disciples of Christ and pledge the hearty support of the Society in the proposed fall campaign as outlined by the Joint Apportionment Committee and the Men and Millions Movement.

2. We note with appreciation the splendid basis for a community church being laid by intimate contact with the home and social life of the foreign population through the personal work of Miss Bertha Merrill at 652 East Fourteenth Street, Chicago, and recommend that steps be taken this year to provide a house and equipment more adequate than the present quarters.

3. We recommend that at the earliest possible moment the Society get into communication with Petrograd, learn the present situation of our Christian brethren in Russia, and begin plans for reconstruction work and increased assistance after the war.

4. In order to release for larger field service the Executive Officers of the Society, we recommend the employment of an office secretary who shall give full time to that work.

5. Growing out of the situation set forth under "Joint Committee on War Production Communities" we recommend that the American Christian Missionary Society approve the plans to establish undenominational, "Liberty Churches" in certain war production communities, and that our Board agree to underwrite our proper share of the necessary funds, and join in the proposed united campaign this winter to secure the necessary subscriptions.

6. Believing it is the patriotic duty of our American Society to minister to the utmost to our boys in the army service, and also that in such service, our local churches in cantonment towns will find their way to best serve their respective communities and thereby justify their existence, we recommend that as a war emergency measure, the Society proceed to properly equip and man such churches for the largest effective service.

7. In order that this enlarged program may be put on with intelligence and vigor, we recommend that the president of the Society and the secretary of its Board of Church Extension make a visit to all such cantonment churches, together; ascertain their needs, create the necessary war-time budget to meet the same and have it embodied in the united budget of the General War Time Commission, joining the same in its Joint Campaign for funds, proposed for this winter.

8. We congratulate our whole church upon the splendid response her ministry is making, in undertaking such forms of Christian service as will make them companions in sacrifice and hardships with our brave boys in the armies "Over Seas," and we recommend that the Society, by our special offerings to its War Emergency Committee, undertake to provide each chaplain with sufficient equipment for his best service and a contingent fund of at least $25 per month.

9. We further recommend that the Executive Officers keep in touch by personal visits and by correspondence with all our chaplains and have them report the results of their work to the Society.

Woman's Influence in the Present Crisis

By MRS. MAY GRIGGS VAN VOORHIS

THAT the present is a crisis, not one of us would doubt—a crisis in home life, a crisis in social life, a crisis in religious life, a crisis for our nation—a crisis in world history. When the time came that our own nation, in honor and humanity, took her place in the great world war, the practical, intelligent womanhood of America asked with one voice, "What can we do to help?" The President and his cabinet were besieged with letters from women, individual women, women's clubs, women's societies and Bible classes, offering their help and asking what there was for women to do. The answer was so simple, so practical, so matter-of-fact, that, like Naaman of old, we could scarcely believe that it was an answer at all. "Go back to your home routine and do your work more carefully than you ever have done. Be economical and thrifty, save the waste, be sparing with meat, with sugar and fats, and use flour substitutes freely, that we may have plenty of substantial food to send to our brave boys and our needy allies."

It seemed such a hum-drum commonplace thing, this daily saving of dribs and scraps, this detailed planning and careful buying, this serving of beans instead of steak, and plain corn bread instead of the old flaky biscuits.

But this was not our government's only task for the women of America. There were garments to be knitted and sewed, comforts and surgical dressings to be made, and comfort bags to be filled for the brave boys flocking by the thousands to our training camps. So the American woman saved not only her food but her time as well, and yielded her skilful fingers to her country's need.

But equally vital with the work of her hands, is woman's personal influence in time of stress and storm. Because of her intense emotional nature, her wealth of love, her deep and persistent feeling, and because she possesses that mysterious gift called "intuition," woman's influence is always felt in times of the world's great crises. Ever since Miriam and her maidens sang "The Lord hath triumphed gloriously, the horse and his rider hath he cast into the sea,"—ever since Barak said to Deborah, "If you go with us to battle, we will go, but if you go not, neither will we venture"—ever since Hannah took the young child Samuel to the house of God and gave him to the old priest Eli—ever since the women of Israel sang, "Saul hath slain his thousands and David his tens of thousands"—ever since Mary looked into the face of her divine Son and pondered the sayings concerning him in her heart—ever since Priscilla taught the young Apollos the way of the Lord more perfectly, and Eunice and Lois reared the young Timothy in the spirit of the Master—ever since those far-off days, woman's influence has been a mighty factor in the affairs of men and nations.

WHAT influence, then, does our present crisis demand of American womanhood? First of all, an intense, personal loyalty to the worthy cause for which our nation stands. As it has been for the lads to go, so it is for us to give, and sometimes the giving is harder than the going. Yet the American mother, wife and sweetheart did not lay one straw in the way of that splendid youth with his eyes on the stars and his heart on fire with patriotic zeal!

The influence of the American woman should be felt in a spirit of Christian forbearance toward our enemies. For America, this has been a righteous war. The honor and dignity of her own citizens, the wail of the oppressed, the cause of world democracy and freedom, all bid her bare her arm. She had to fight and fight bravely, till victory was won. Yet is it not possible to strike and strike hard, and yet strike in love? Is it not possible to throw all our force against a tyrant foe, because his cause is tyranny, and yet keep from our hearts that malicious hate that tortures childhood and helpless age, that despoils womanhood, and tears away the shelter of the wounded?

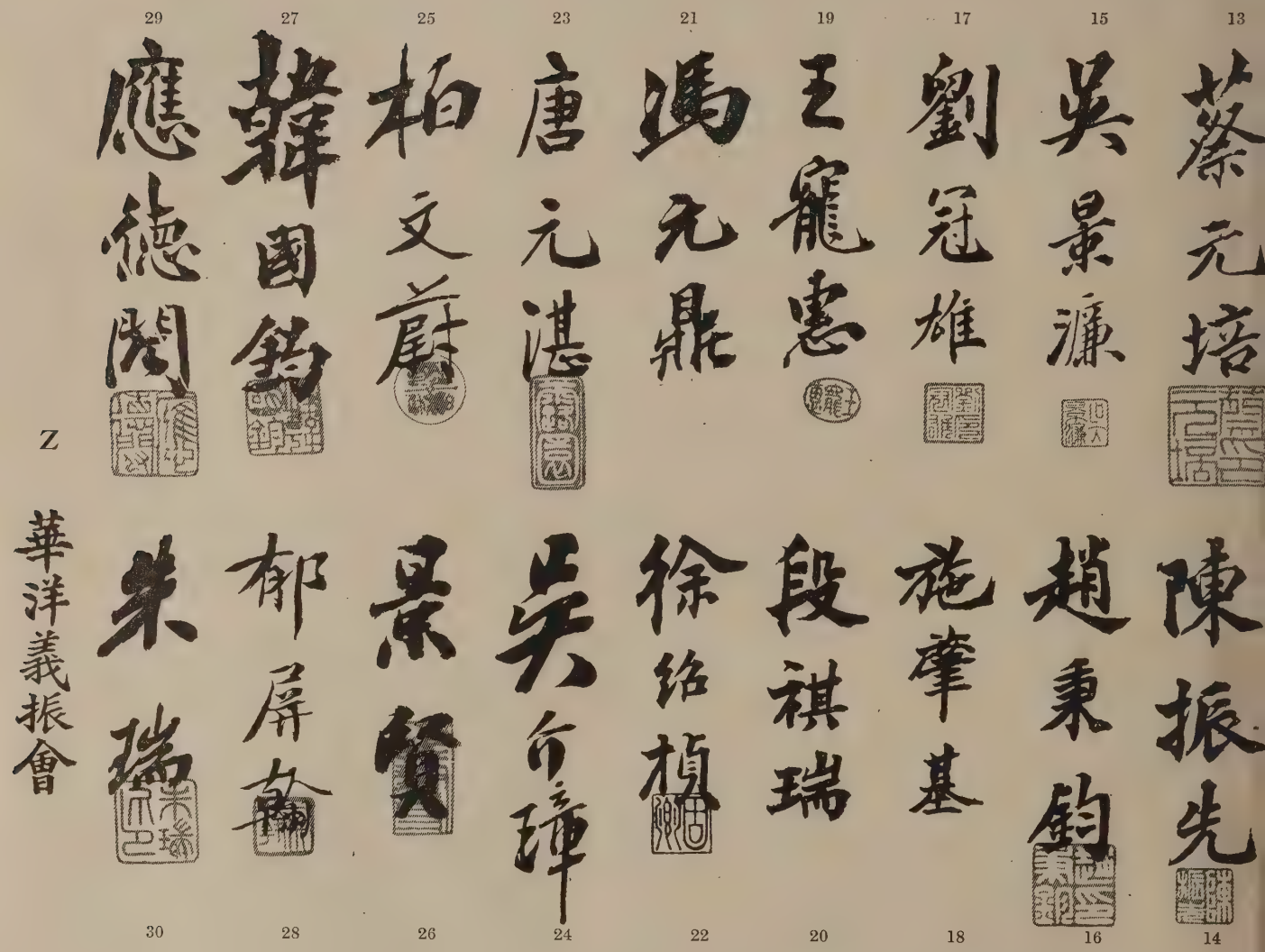
Woman's influence should also be felt in America today, in inspiring higher standards of moral living. This war has brought us face to face with the terrible waste in young American life through dissipation and sin. Sad is it for the mother whose boy must go to the camp; but sadder far for her whose son sits at her table three times a day, so weakened and diseased by sin that Uncle Sam doesn't want him. It is time that American women should arouse themselves to save this waste, more precious than grain or gold! It is time that we look beyond our dooryards to the darkened places of our cities and that we exert our every power to drive out the evils that lurk there! It is time that we restore the quiet family altar in our hurried homes, that we find time for that sweet companionship with our own boys and girls that safe-guards them before temptations come! Wide and varied and splendid as is woman's work today, God never gave her a greater task than the making of a truly Christian home.

BUT BEYOND all these things, or rather running through them all like a golden thread, binding them all together and making them possible, is woman's influence for Christ and his world-wide kingdom. Never did the world need the Christ, never did it hunger after His divine presence as it does today. The young lad who left home with its comfort and protecting love behind, who stood in the muddy trenches, surrounded by death in many horrid forms, and faced death each moment for himself—that lad cried out for a love that never fails or is left behind, for a hope that death itself shall leave unshaken. Loved ones who watched him go and then turned back to empty homes, robbed of his cheering presence, reached out wistful hands to the one great Comforter who never yet has failed in times like these. Truly this is no time for the Church to be lax in her duty; rather is it a time of mighty need, of glorious opportunity, when hearts are tender and heaven not far away.

This great world war gathered together men from the farthest corners of the earth and lessened by thousands of miles the distance that divides them. Forth from the sunny plains of India came the Hindu to fight in the world's great conflict for democracy and freedom. If he fell in battle, fighting beside our sons and brothers, his wife became an outcast as well as a widow, because heathen superstition has not yet fled away before the light of Christ. Forth from the barren desert of northern Africa came the Mohammedan to the blood-red battlefields of France. Out of his meagre solitary life, he gazed in wonder at the Christian civilization of our day. Shall he return to entrench his Mohammedanism behind the customs of the cultured West, or shall the Rose of Sharon yet blossom in his lonely desert home? Women of America, never was the call of the heathen world so urgent, so imperative, so near at hand, as it is today.

The Famine Colonizati

Signatures and Seals of Thirty of the Greatest Men



Translation an

(Z) Title of Document, "The Famine Colonization Association." (The lines of Chinese writing run from the top to the bottom of the page and from the right to the left. The title comes at the end.)

(A) Declaration of Support, "The Famine Colonization Association was organized by Mr. Joseph Bailie, Professor of Mathematics in the University of Nanking, with a view to enable the destitute to earn their own living through cultivation of waste lands.

"Being practical as well as unselfish, this scheme has secured the hearty endorsement and promised support of the undersigned."

(See article, "Six Hobbies and a Family," in this issue of WORLD CALL.)

1. Sun Wen, leader of the Revolutionists, the first Provincial President of China in 1911. Now one of the Directors of the Southern troops.

2. Tang Shao-yi, Ex-Premier during Yuan Shih-kai's time; one of the Directors of the Southern troops. A Commissioner to Japan.

3. Hwang Hsing, one of the Revolutionary leaders; a great general.

4. Cheng Teh-chuan, Viceroy of Kiangsu and Anhwei Provinces during Tsing dynasty.

5. I-van Chen.

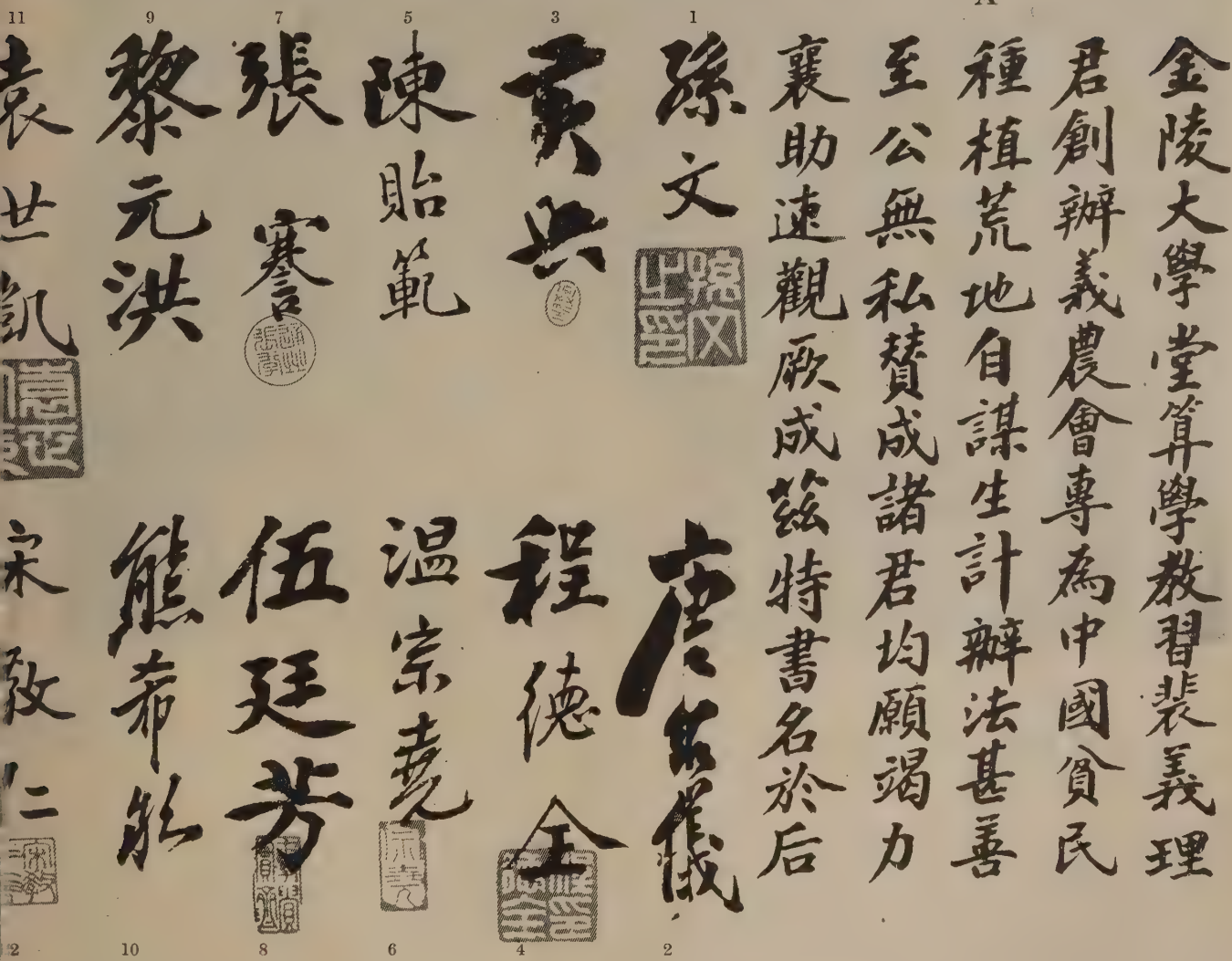
6. Wen Tsung-yao, Ex-Commissioner of Foreign Affairs in Kiangsu Province.

7. Chang Chein, Ex-Minister of Agriculture and Forestry during Yuan's time; a great leader of modern reforms in Industry, Education and Social Organizations.

8. Wu Ting-fang, Ex-Minister of Foreign Affairs during Li's time. Now Minister of Foreign Affairs of the Southern Provinces. One of the Directors of the Southern troops.

n Association of China

China Indicating Their Membership and Support



Explanation

1. Li Yuan-hung, Commander-in-Chief of Army and Navy of Southern Revolutionists. President of China.
9. Hsiung Hsi-ling, Ex-Minister of Finance. Now President ne Tientsin Flood Relief.
11. Yuan Shih-kai, the first President of China.
2. Sung Chiao-jen, a great statesman; a great leader of ern reforms; an important leader of the Republican party.
3. Ts'ai Yuan-pei, Ex-Minister of Education.
4. Ch'en Chen-hsien.
5. Wu Ching-lien, Ex-Chairman of the Senate. Now leader ne Southern troops.
6. Chao Ping-chun, Ex-Premier during Yuan's time.
7. Liu Kwan-hsiung, Ex-Minister of Navy.
8. Chih Ch'ao-chi.
9. Wang Tsung-hwei, Ex-Minister of Justice.
20. Tuan Chi-jui, Ex-Premier and Minister of Army.
21. Feng Yuan-ting.
22. Hshu Shao-cheng, a great general.
23. Y. C. Tong, a prominent reformer.
24. Wu Chieh-chang.
25. Po Wen-wei, a military leader of the Revolutionists; Ex-Military Governor of Anhwei Province.
26. Chin Yen.
27. Han Kuo-kuin, Ex-Civil Governor of Kiangsu and Anhwei Provinces.
28. Yu Pin-han.
29. In Teh-hung.
30. Chu Shui, Ex-Viceroy of Hupeh Province during Tsing's dynasty.

Mrs. Betty R. Brown, Mayor Kiel and City Counselor Davis, of St. Louis, at the Children's Festival

A Day in the St. Louis Children's Home

By MRS. BETTY R. BROWN

WE HAVE been asked to tell you how we live here in your Home of which we have charge. We drift into habits in our home which seem perfectly natural and not important enough to tell. We try to make our home clean, neat and attractive, and to put into the children's lives, by experience, what we expect to draw out later. We like to have the children feel that they are with us to do somthing for themselves, and in doing it to render a service to others.

The children disarrange the house, and of course it is our duty to help put things in order again. If we fail to learn in our own home to appreciate things, we will not know how to take care of our future homes.

Morning

THE children rise at 5:30, wash, comb and report for their various duties at 6 o'clock. In the Girls' Department, after making their own beds, four of the large girls report to the Second Nursery to make beds, sweep, polish floors and dust. Other large girls report to the various dormitories to sweep, dust and polish the floors, the boys having made their own beds, while another set goes to the library, dental room and small dining room to tidy these. Two patrols of Scouts report to the basement where they are given buckets, brooms, cloths and brushes to go to the various bath rooms, lavatories, porches and steps, where they do the scrubbing. Sixteen boys soon have every thing in readiness, and have some time to play.

While the older boys and girls are busying themselves about the morning work, three nurses in the Baby Ward are dressing, bathing and feeding the tots who refuse to stay longer in slumberland. Up in the Second Nursery two supervisors, assisted by an older girl, are busy dressing, bathing and combing thirty-five of the little folks, ranging in ages from three to six. In the Boys' Department other helpers are busy assisting the boys, no longer small and not large, but just between the two, to make their toilets for breakfast, and instructing the girls in the dormitories in doing their work.

A similar work is being conducted in the Girls' Department, under the supervision of the head of the department, and so the personal touch is given to each one. Many children have their own older sisters who are pleased to render this service to the younger members of the family, while some of the older girls enjoy playing sister to the younger ones who have no sisters. Altogether it is a labor of love.

When the 6:45 bell sends its call they "get ready," as the children say. Running through the corridors all the little folks are ready for a story, to read some Bible verses, or perhaps to sing a song; while the housekeeping force are given possession of the lavatories to prepare for their morning repast. At 7 o'clock all are ready with clean hands, smiling faces, and good appetites, to take their places in the attractive

dining room; and, after a scripture lesson and prayer, to enjoy a good breakfast. That breakfast, as all other meals, consists of whatever our friends have placed in our larder. Sometimes you give us nice fresh eggs, cereal and bread for breakfast. Again it is delicious baked apples, with oatmeal, bread and milk. But if you forget, what then?

After breakfast such scurrying to polish tables! That is what the ten-year-old girls do, while our big sisters wash, dry and put away the dishes. Our big brothers sweep the basement, feed Dixie (the lamb) and the white pig, while the younger children, assisted by the heads of the departments, are changing morning dresses for school dresses; boys are also dressing, washing teeth, combing hair and tidying up for school. By 8 o'clock the little folks are all dressed and out of the way of the housekeeping force, when it comes their time to dress for school. At 8:30 all are ready. Happy and carefree, they scamper off to school, 120 of them.

At 10 o'clock in the morning the little tots call out "Oh, Brown," and each claps his tiny hands. "Brown" is coming to pass the cookies you sent us. Now while the big children are at school, the little folks have the cookies—unless there is a box big enough for all to have a treat.

While the children are at school it is the mothers' time to do some tidying; and together with a band of assistants from the various departments this task is accomplished by 11 o'clock.

Noon

THEN ALL are ready to report to the dining room to set the tables and serve the meal by the time the children return from school. The good cook, with her two assistants, has been busy all morning preparing the lunch which is now ready. By 12 o'clock the plates are served and all is ready for the return of the hungry throng. Here they come; some running, some skipping, some slipping out of their coats on the way; others singing, but still they come, until at last the door swings to and Johnny, the doorkeeper, marches to his place. This is the signal that there are no others to come.

At 12:30 all are off to school again, for they must be on time. Some of the grownups tidy the dining room, stack the dishes and have them ready to be washed. Then halls and corridors are to be swept, dusted and polished, to which tasks some of the mothers go. Others have been busily engaged all day darning, mending, and cutting out garments to be made for us by some of the Ladies' Aid Societies; and still other helpers have been washing and ironing all day to keep us clean and sweet.

Down in the boiler room there are the engineer and fireman, oh, so busy, keeping the machinery going, and in winter keeping steam up so that all are kept warm and comfortable.

In the office, telephone calls are answered, letters written to our friends, interested visitors shown over the building, and information given to many who call asking for assistance. This time it is a friend from the Provident Association wanting us to take a mother with seven children; another time some one from the Neighborhood Association wanting us to take a family; sometimes it is out-of-town friends inquiring about mothers who are left with little folks to care for. Before we have time to realize it the children are trooping in from school.

Thirty minutes and that huge stack of dishes has disappeared as if by magic. Everything is in place and all are ready for a romp outside; unless, perchance, it is Tuesday; then the physical director takes them for games and physical training. At 5:15 all come in again and get hands, faces and hair in order for the evening meal. Older girls set tables and serve meals. All are ready at 5:30, hungry as can be, even if we did eat, while we were playing, one of those nice red apples our friends sent us.

Evening

AT 6 O'CLOCK the dishes are washed again and all are ready for another play time. At 7 the basement is swept; 7:30 tots off to bed; 7:30 to 8:30 devotional or song service in the chapel; 8:30 to 9:30 lessons are prepared, and then the last group troops off to bed.

Perhaps at 9:30 the door bell rings. There stands at the door a kindly faced woman with a little child beside her. The woman hasn't time to act as spokesman, for the child makes her own plea. When the door is opened the little six-year-old tot walks up and says, "I have come to stay with you. I have brought all my clothes. I hope you want me because nobody else does. We have been everywhere today and no one wanted me." Why, of course, dear, we do want you; and she is invited into the office. The good woman tells the story of the deserted little one, and she is taken in as a member of the family. She is sent up to the Girls' Department, has a nice warm bath, clean clothing, and is tucked into bed; and so the day closes.

My, this taking the part of mother to so large a family is fraught with many responsibilities! Not unpleasant nor uninteresting, but there seems to be nothing sure; try all we may, we still feel it is so imperfectly done.

We would like to devote a whole page to our good physicians who give so much of their valuable time to our children. In a future article I want to do this.

In addition to all I have mentioned a number of the children have to be taken each day to the oculist, the aurist, or dentist. Besides the services so freely given by these good friends our good Dr. Wilkes comes daily to look after the health of our children.

"Won't You Be My Mamma?"

A FEW days ago as some visitors were going through one of the Homes of the National Benevolent Association, a little girl sidled up to one of the women in the party and slipping her hand into the woman's hand, said softly, "Won't you be my mamma?" When the woman asked why she wanted her to be her mamma, she said, "Mary has a mamma and I ain't got any; you please be mine." The hunger of this little girl's heart for individual love is common to nearly all the children in the Homes of the Association. They are abundantly fed, warmly clothed, and kindly treated. Everything is done for their welfare. Happy? Yes, they are happy, but there is "aching void." An institution, it matters not how good, can not take the place of individual love. There are times when every child longs for that feeling of security and wealth that comes from a sense of proprietorship in some heart. There are enough childless homes to go around so that every child could have its own individual heart refuge. "Won't you be some boy's papa?" "Won't you be some girl's mamma?"

A new annuitant comes to the National Benevolent Association. This donor says, "I have been wanting for some time to do something for your noble work. The only way I can do it is through the annuity department. I am deeply in sympathy with the work in which you are engaged, and I like your plan for annuity funds."

The Havens Home at East Aurora, New York, is in need of a vacuum cleaner. Will not some generous person remember this family of 25, among the choicest souls of our brotherhood, with this much needed piece of household furniture? No gift just now would mean more for the comfort and health of this household.

Damoh Boys and Play

By RAY E. RICE

ALL THE BOYS at Damoh like play. Play is one of the very best parts of the training for the boys of India. They need hard play to use up the energy that the devil would otherwise use. They need it to make them strong. They need it to teach them how to play the clean game at play and at work. They need the competition of play. They need to learn that the boy who keeps his body clean, who has clean habits, who thinks clean thoughts, who uses clean language, is the winner. They need to learn that the true winner is the boy who fights hard for the best things, the things that are worth while.

For these reasons, the managers of the Damoh Orphanage have always tried to encourage play, and to teach the boys how to play. As a result, play, which is natural to all boys, is well liked at Damoh. The boys have played cricket, hockey, football, baseball, basket ball and many other of the English games that are played in India. They have taken part in track and field meets, they have had their kites, marbles, tops, and all the other things that boys like. They have been allowed to go fishing in the fishing season, for there is a creek just back of the Damoh farm, and in the beginning of the rains the fish come up from the larger streams and the boys catch them. The managers have seen fit to encourage play of all sorts. They have found that the boys fight less when they have all of the play that they need. They get into less trouble. They do better at work and at school, according to the old saying, "All work and no play makes Jack a dull boy."

Unconsciously Preparing to Follow the Out-of-Door Christ

SOME of the boys make play out of their work. One of them is always finding cocoons, moths, snakes, eggs, pretty flowers, seeds, and different things of interest on the farm. One made a box in the carpenter shop, and gave it to the church as a thank offering on Thanksgiving Day. One made a waist for his mother in the tailor shop. Some of them mend their own hockey sticks. Most of the boys enjoy their work. This is a new thing, and it has been one of the remarkable things about the Damoh boys. They can work, for they have learned to play.

The rainy season of June, July, August and September is hard for the boys, for they can not get out to play as much as they ought. They ought to have more indoor games. A ping-pong table would be fine; checkers, dominoes, crokino, carrom, and other board games would also be fine. Games of action, such as three-legged races, pony races, wheelbarrow races, relay races, can be held in the dining room. This is a good large room and affords a good place for shows, circuses and the like on rainy nights. David Rioch, Jr., has given the boys a projector-scope, and this will be good for the rainy season.

During the most of the year, the boys can play on the good large playground that has been provided for them. They have their hockey, football, baseball, basket ball, and other games on this ground. All of these demand support. The school boys of the English school will help out with a little sum each month, but the main part of the expenditure must be made by the Mission. We would like to have a set of good hockey sticks for special matches. Hockey balls are always in demand. We need English footballs. All of these things can be had in India if we have the money with which to buy them. The American basket-ball is a good one. The boys have been using one that the Young Men's Class of the First Christian Church of Omaha sent out about two years ago. The cover is a good one.

EVEN THE very smallest boys like play. They have their own little hockey ground, and the smallest try to play. They always want someone to come to see them play. "Please come over to see our play today, for we are going to have a big game." And how they do play when you go to see them. They shout and run and do all they can to amuse their guests. Some of the smaller ones come about the guest and cling to him. They want to be loved just a little. So many of them are so small that they should have a mother who could pay attention to them all of the time. They beg one to pay some attention to them. They like to play. And at the close of their day, they sing their songs and have their Bible reading, and off they go to bed. But they are ready to play in the morning, and start on a new supply of energy.

THE DAMOH boys have learned how to take a defeat. This is one of the hard parts of sportsmanship that the Indian boys have to learn. The leadership of the missionaries who have been players on the teams, has taught them how to play when they are losing the game. They have learned how to play hard to the end of the game.

And all of this training is making men of them. They are learning how to play the game when they go out from Damoh. To invest something in the play life of the boys, is to make an investment in real manhood. We need money for these funds for play.

Damoh, India.

Women Workers of Japan

By MRS. MYRTLE E. HAGIN

WE ARE apt to think of the maid of Japan as a coy little thing, her hair full of ornaments and holding a fan and parasol, poised in some artistic manner. That is the kind we usually see on post cards. It is only the *geisha* or dancing girls who would permit their pictures to be made so public. Of late years the Empress, Princess Fushime and Mrs. Yajima, in the interests of the Red Cross and temperance, have allowed their pictures to go out. Mrs. Nogi's picture, after she and General Nogi committed suicide to be with the Emperor in the next world, when the former Emperor died, was printed on post cards and souvenirs. But the real women of Japan of the middle and upper classes are modest, conservative, shy, gentle. Because of centuries of training, they are submissive where custom speaks, but persevering, persistent and progressive where they have a chance. From birth they are taught lessons of humility.

The day is coming when the little brown maid is not going to be married off by her parents without her own consent. With higher education now hers and mingling among foreign teachers and reading of the customs of other countries, she is already asserting her rights in many instances.

Until the missionary appeared, there was no place for the girl in the educational system of Japan. It was not believed that a woman had a soul nor a capacity for learning, nor was there any necessity for her to learn as she was simply the slave and tool of man. The more simple and childlike she was, the better he liked it. Over the front entrance of one of the famous temples is written, "Women and dogs not admitted." One of the teachers said to us one day, "I do not want an educated wife. She could talk back." One young man in talking to my husband said, "Education of women is a failure. They think too much and talk too much."

WHEN the missionaries began their work in Japan, it was impossible to find any parents who would allow their little girls to be taught. They finally began with little Eurasian children that they could pick off from the streets. Eurasian children, you understand, are those born of mixed parentage, European and Asiatic. Most of them at that time were illegitimate children born after America forced Japan's doors open. Everything the missionaries did was very closely watched. There was no little astonishment when it was found that even this low class of girls could learn just like boys. The better class people began slowly and cautiously to allow their girls to be taught. Today we find every sort of school for girls in Japan that we have for our own girls in America. The best school for girls outside of mission schools is run by Miss Ume Tsuda, a graduate of Vassar. There is almost double the number of women teachers in the school rooms of Japan today, aside from boys' schools and colleges, that there is of men teachers. Normal schools are not co-educational institutions and both kinds are full, with waiting lists.

Formerly dress making was a work for men only, but now there are sewing departments in girls' schools. Women as well as men earn a livelihood by teaching and sewing for others. Embroidery work was formerly done entirely by men but now there are as many women as men doing this work. All the large stores now have women as well as men clerks. You go to buy your railway ticket and the chances are it will be a girl who sells it to you. This has come about within the past five years. The blame of all the faults of the whole telephone system is laid upon the shoulders of the central telephone girl, just the same as in our own land. While typewriting in Japanese is as yet impossible by anyone, those who have sufficient knowledge of English, hold positions as stenographers and typewriters. Among this number are women.

Singing girls play the *shamisen* and a few the *biwa*. Refined ladies play the *koto*, and with the missionary came the violin, organ and piano. The ever eager to learn Japanese wanted to try them, too. Now there is a very large school of music in Tokyo, not connected with any mission work. In this school almost any instrument you could name is taught and an equal number of boys and girls are learning. One of Miss Kate V. Johnson's girls is a graduate of that school and is now the head of a music department in one of the mission schools in Tokyo. From this school and from mission schools, go out music teachers all over Japan.

It is no disgrace for a woman to sing in public now. There are a few very sweet voices. In our mission Miss Bertha Clawson mothered a girl from the time she was quite small. The child proved to have a wonderful voice and Miss Clawson kept her under good vocal teachers. She was always sure of a hearty welcome at any public gathering and since she married and came to America, she uses her voice for Christ in San Francisco. Many girls are teaching vocal music in public and private schools.

IT WAS as much a shock to the Japanese world as to our own when women began speaking in public. Now, wherever Mrs. Yajima goes to speak on temperance, bands greet her if they possess one in the town. She has had a great part in changing the laws of her land regarding women. The Red Cross, until this recent war, was the largest in the world and managed by Princess Fushimi. A man is at the head of it at present. Authoresses are coming to the front and, too, there are successful women publishers of periodicals for women. In the business world we find Madam Hiraoka really at the head of the great Mitsui Banking System. The business was about to fail when she stepped in and saved the day. A woman in Osaka was the wife of a very successful manufacturer and at his death, she took over the management of his business. Another woman in Tokyo runs a big weaving establishment where several hundred girls are employed. The conditions for girls and women are all that could be asked for in her factory. Until about five years ago, there were no women actresses in Japan. The first to appear before the public was the daughter of a famous actor, and it created quite a stir. Thousands of girls have learned to be nurses and they are quick, quiet, gentle and willing. An industry that has sprung up within the last few years is that of making a certain kind of lace. Women exclusively are used in this. Girls are being employed as office help by doctors and dentists.

With factory life in our own land and in England and English Colonies have come most heart-rending conditions. Japan is proving no exception to the rule. Added to the long hours and pitifully low wages, Japan's dormitory system seems to make the conditions worse than any thing we have known.

With the exception of the dark page of factory life and life for woman among the low class people, there is a beautiful unfolding and developing of Japanese women that has come about through mission work, higher education and contact with the outer world.

Kamila's Mother, a Coolie Woman of India

By MRS. W. G. MENZIES

KAMILA'S mother rose early, that every bit of her household work might be completed ere the time arrived for her to go to her regular work as a coolie in the Public Works' Construction Department. As the first streak of light broke across the sky in the east, the hum of grinding and the buzz of life was apparent everywhere.

She finished grinding, took her brass bowl, used for drinking, went over to the little lake only a few yards off, dipped up the bowl full of water, washed her mouth thoroughly with her finger for she had no time to get the usual little twig of sweet acacia. After a great deal of rinsing and coughing she concluded that the spirits that abode in her mouth had all been dispensed with. Then she dipped another bowl of water to pour over the Great God "Maha Dev" as a morning offering. She went back to her household duties, kindled the smouldering fire, and took of the millet seed flour she had ground that morning when all the family was asleep, sufficient to make stiff dough with a little salt and water. Taking small portions of the dough she patted them between her hands to form flat cakes like large pancakes and put them on the hot griddle, seared them, turned them over a moment, took them up and put them down among the live coals to toast. They puffed up, browned and were quite delicious. One for each adult she made, and the simplest preparation for the first meal was finished. Her husband came in ready for his share, as he had finished his morning toilet in the same big wash pan, the village lake. He ate while she was getting ready the split peas and bread for their next meal at noon. After the husband had finished and gone off to his work, she might eat with Kamila, the only child large enough to have a share in the cakes.

Kamila's Mother at the Gerould Memorial Well, Rath, India

THE husband's work was to get the dirt dug up so as to have some ready to fill the baskets when the women should arrive. A little while after he had taken up his work his wife arrived with a huge flat basket on her head. By the way she handled it, one knew at once it bore a precious burden. Ropes were put over the branch of a sacred banyan tree and the basket placed in the net at the bottom of the rope. Thus a nice swing had been made for her precious little Jamna Das, for was he not a gift direct from the gods after those eight long years of daily morning worship? Kamila, her first born, was a girl. O, the bitter disappointment that came to her with that baby girl! But now, surely, the gods were not angry any more; they were pleased with her offering, and the spirits that lurked in every limb, leaf and root of this sacred tree would protect her hope, her life, her all. Kamila, eight years of age, was good help in looking after the little fellow, giving the basket a shove when it stopped swaying a moment. But poor little Jamna Das, as he lay stupefied with his morning dose of opium, cared not whether the basket swayed or not. His shiny, oily body, the black lines on the eye lids, the mark of the fingers in pot black across his cheek to keep off the evil spirits, all showed he had received his share of attention.

The fond mother had not neglected her baby to do her work in the world. True, his dressing had not taken much time as it consisted of only three strings constantly worn, to which were attached charms, one about his waist, one around his neck, and the other around his wrist. She picked up a small basket and a little circular rope mat four or five inches in diameter for her head on which she rested her burden and went over to the place where the baskets were to be filled. There was a long row of women. She fell into line and deposited her basket for its turn. Another woman helped her to lift it to her head. She helped the woman next her and so on to the place of deposit. There a man took the basket and threw the dirt out on the bank of the canal they were finishing, then back she filed to have it refilled. On and back she went until 10:30 came and little Jamna Das, from his nest under the tree, must have his mid-morning meal. The mother was thankful for an excuse to sit and rest, so off she went and fed her darling. How long it did take the baby to feed! Finally a sharp yell came from the overseer and it brought her to her feet, the baby to his basket and her to her place in line to begin again the routine of the previous hours. She found opportunity to talk sweet bits of gossip to those near her in line and thus time passed on until there came the call of "Noon—Eat—Hurry back—Be here at 2:00 o'clock." Kamila's mother borrowed some fire, warmed up the split peas and bread she had brought and soon they had finished with their repast. Jamna Das must have his dinner and then the mid-day dose of opium, for it would never do to have him cry; so the second of the proverbial three daily doses must be given.

The afternoon wore away. About 4:00 o'clock Kamila's father felt weary and faint and lay down in the shade of a tree to rest. When work stopped he feebly walked home, dropped down on a cot, covered up *(Concluded on Page 44)*

Where Human Labor Is So Cheap

By LOIS ELY

FOR countless generations the little women of China and Japan have been plying their tasks at home. They have been energetic and painstaking and have mastered thoroughly the lesson of hard work.

A generation ago the doors of Japan's homes swung wide open and a host of women and girls hastened forth in answer to the enticing call of the factory owner. Year by year their sisters have followed until today in Japan 56 per cent of the factory operatives are women. A generation ago Japan had 125 modern factories; today she has 20,000 and her factory hands number a million.

The doors of the Chinese homes have not opened so widely,

Chinese Women Transplanting Rice Under Water

nor has the commercial call been strong in China, but a steadily increasing stream of women workers pours into the manufacturing centers. China, as well as Japan, faces a growing problem of women in industry.

IN CHINA 46,960 women are at work in 121 silk mills. The silk reelers in Shanghai toil an eleven-hour day and for their patient, steady service they are paid a paltry eleven cents. Even under sanitary conditions the silk industry is attended with occupational disease. A seven-day week of long labor days spent amid the rising steam of the silk filatures makes consumption prevalent, and compulsory night work weakens already impaired constitutions.

The textile industry in China has offered the largest employment to women, though paper mills, uniform factories, egg-preserving plants, and other industries have also invited them. It is not unusual to see a long procession of brave women toilers hastening along the streets to their work, carrying their rice bowls in their hands. The cities of China are calling to the industrious woman. There are no statistics to show how widely this call has been answered throughout the great tumultuous republic, but in Shanghai alone 30,000 women and children from outside the city are at work in the factories. The problem of women and labor is in its incipient stage in China, as is industrialism itself. Now is the time for all thoughtful men and women to attack the existent evils and to guard the republic against such conditions as have accompanied industrial development in Japan.

IN JAPAN women are held fast in the great industrial machine. As mere children they are apprenticed to a given trade, and moral and hygienic conditions in this period of apprenticeship are so bad that a large percentage of girls are ruined before the beginning of their real productive period. This appalling waste of potential labor is only the beginning of the ills attendant upon industrialism in Japan. Japan is without factory legislation, hence, with the exception of establishments whose employers appreciate the economic value of conserving human energy, the physical surroundings are far from conducive to health. Too often factories are dimly lighted and poorly ventilated. Accidents are frequent, and no precautions are taken against occupational diseases.

And the hours! Girls and women are expected to work with the precision of machines which need no repairs. There is a minimum rest period in which meals are hastily eaten but rest is no more than nominal for a wary foreman guards against any disposition to a show of fatigue. Less than a twelve-hour day is exceptional. In the silk industry the women of Japan work thirteen to eighteen hours a day.

Wages in Japanese factories are low and the evil of low wages is intensified by the factory dormitory system. Seventy per cent of the women in Japan's factories live in company dormitories. Many receive lodging instead of full cash return for their services. Many live in dormitories which are dark, crowded, and ill-smelling. In the larger factories the dormitory rooms are always occupied, for the factories operate day and night. It is not the exception for one woman to jump out of bed and hurry to her day's task, while another, tired out from her long night's work, crawls into the bed just vacated, which stands unchanged, unaired, a source of those malignant skin diseases which pass so readily from one person and from one generation to another. These crowded quarters, hot and ill-ventilated as they are, contribute to the heavy tuberculosis toll that is prevalent among Japanese women workers.

JAPAN has in the days of the World War amassed great wealth. Immense fortunes have grown up forming an upper crust of abundant prosperity. Beneath that crust is the extreme poverty that invariably accompanies wealth. Alongside of the millionaire is the mass of factory hands who have built up his wealth. The women out of that great body of workers draw an average daily wage of from ten to twenty cents.

Japan's women have flocked to the city only to suffer the disillusionment that has come the world over to those who have been enticed by its lure. The waste is sad. The dominant portion never return to their rural homes but grind away in the factories for a space, hardened into money-making ma-

chines which serve their time and then give way to others. Worn out, tubercular or neurasthenic, they drift aimlessly from one factory to another until they finally succomb to immorality or death.

Japan's problem of women in industry is the world problem, intensified by neglect and by the low esteem in which womanhood is held. China's problem is great but it is still local and an awakened social consicence will be able to cope with the situations that arise. In both countries the employer class must be taught the lesson that cheap labor is in the long run the most expensive, a truth which occidental nations are tardily recognizing. The public must be alertly conscious that if the women of the future are to be mothers of healthy children their vitality must be conserved. If those children are to be noble and to achieve useful things in the state, the rising generation of women must have the opportunity to choose suitable occupations and they must have leisure with a knowledge of how to use it. Public opinion must be educated to a new evaluation of humanity in these two great countries where human labor is *so cheap.*

Kamila's Mother, a Coolie Woman of India

Concluded from Page 42.

and said, "I'm tired; let me sleep." Thus heart failure claimed its victim, and Kamila's mother was a widow ere another day dawned. Then there was sad weeping and wailing! What would become of her? Poor little woman! No wonder she beat her breast and cried until her eyes were swollen so she could not see. The low caste men came and took away her husband to the burning *ghat,* where his caste people performed the last rites. All her slender store of accumulated pennies had to go for cow chips and one layer of wood to burn the dead body. Life looked dark; she had no relatives of her own; her baby boy was not yet old enough to be her protector. What would be the outcome? At the close of the eight days of necessary rites for the dead, she was back at her old job carrying dirt with an occasional change of taking plaster to the masons. A month passed and the work closed for the season. How could she live two months on two and one-half cents per day and get their scanty cloth coverings? She rose at 1:00 o'clock in the morning to do extra grinding for the villagers and the Christian community near. How she loved to talk to those Christian women! They did not chide her as being a very, very wicked person, causing her husband's death. They never accused her of being some vile beast in her previous existence. They gave her comforting, assuring, peace-giving words, and a higher price for grinding, and always the winnowings of the grain and an occasional cloth.

Two months, three, went by. With sad countenance, and burdened soul, she came to the missionary one morning and said, "Will you be kind enough to take my daughter and my precious Jamna Das?" With sobs and tears she poured forth her story—the story of millions of India's widows. She had struggled through three months of battle against the vulture of immorality. Everywhere it dogged her steps. If she went to the fields to weed them or to cut grass, if she went to do coolie work it followed her. She had no male protector and because of that fact, and the other, that she had outlived her husband, she was considered an unfortunate whose only fate was, in the natural course of events, that she should be common property to all who might look upon her with lustful eyes. Do you wonder she wept and was broken-hearted? It was quite enough to be forced into such a position by their religious conceptions, but now she must get rid of her children for she had found a way out. One man in the village had said, "For three of those pancake breads per day and one five-yard cloth, you may be my concubine, my slave, and I will be your protector; but get rid of those children for I can not fill so many mouths and you can not earn enough to pay for your own bread and cloth, let alone that of your children. Give them away to the Christians; they will take them, and then come and live with me."

"What can I do," she sobbed; "give up my precious Jamna Das? Yes, I'll have to."

The missionary sat down and unfolded to her the plan of the home for such as she, in Kulpahar, twenty-eight miles away. Yes, she had heard of it before, but on account of breaking her caste had refused repeatedly its help—but now, yes, she would go. In sixteen hours she was in her new home with her baby boy by her side, wondering if it could be true that it was as had been told her. Kamila was sent on fourteen miles further to Mahoba to school, where in a few years she became an efficient teacher.

Jamna Das will soon be leaving Damoh as a teacher or an evangelist and Kamila's mother is helper in the Mahoba Hospital, a good, reliable Christian. When the missionary was coming home on furlough this woman put a hand on each arm of the missionary and said, "Thank the kind friends of America who have made this haven of safety possible for such as I. Give them my loving greetings and thanks, for they gave me the only chance I ever had for a pure life here and the promise and hope of a life to come."

This is the true story of a "Coolie Woman," Kamila's mother, only one of thousands, yea millions, living in untouched fields, who are waiting for the chance she had.

A NEW pamphlet entitled "The Church School of Missions," written by Eva N. Dye, has just been published by the Joint Committee on Missionary Education. It suggests a new plan for enlisting the whole church in the study of graded missionary lessons. Many churches on the Pacific Coast which have organized these schools report that the attendance at the Sunday night meetings exceeded that of the Sunday school in the morning. This plan has been endorsed by the Missionary Education Movement. The pamphlet is free.

"With Hammer and Hoe in Mission Lands" is the name of the new platform hand-book containing stories for the foreign missionary lessons in the Sunday school. It is written by Lucy King DeMoss and is the fourth in the series of Little Journeys. It emphasizes the various phases of industrial missions on the foreign fields. It contains twenty lessons. This booklet should be in the hands of the missionary leaders of the Sunday school so that the lessons can begin the first Sunday in January. Hand-book with picture poster, 25 cents.

"How to Use 'Ancient Peoples at New Tasks' in the Sunday School," by Bert Wilson, is the title of a new pamphlet just off the press. This is for use in the opening exercises of the Adult Department of the Sunday school. It gives the high points of "Ancient Peoples at New Tasks," so that a missionary leader or speaker can use the material much as the Four-minute Men have presented their messages on the various phases of war work. The little booket is 10 cents, and "Ancient Peoples," paper, 40 cents. Send 50 cents for both.

We do not need Christ's visible presence to cope with the evils of our times any more than the nobleman needed it at Capernaum for the cure of his boy.—*W. M. Taylor.*

Topics for Thanksgiving and Intercession

LET US THANK AND PRAISE GOD—

For the safety of the missionaries on their way from the field and to the field.

For the new missionaries sent out in the year recently closed.

For the volunteers who are in the College of Missions and in other schools preparing themselves for their life service.

For the life and work of W. S. Dickinson, who served all the Societies for an unusually long period.

For the life of Mrs. Rowena Mason, who used her wealth wisely while she lived, and who left the bulk of her estate to carry on the Lord's work after her translation.

For the grace and service of Mrs. Mohorter's life, in home and church and in partnership with her husband's great work.

For the success of the Emergency Drive, which enabled the Societies to pay off their indebtedness and to enlarge their operations.

For the beautiful life and faithful service of Mrs. L. F. Jaggard, while in Congo and while at home.

Primitive Weaving in the Philippines. Note the ingenious sunshade, abundant headdress and economical footwear

LET US ASK GOD—

To prosper the Every-Member Canvass, to the end that the number of contributing churches may be greatly increased, and that the average offering may be enlarged.

For the speedy and complete recovery of Mr. and Mrs. D. O. Cunningham and Miss Ina Hartsook who have just returned from India on account of ill health.

To assist the new missionaries so that they may not be discouraged by the study of new languages and by the tasks that confront them.

To guide and guard and prosper the workers on the field, so that they shall undertake and achieve larger things.

To be with the young men in the camps and overseas, that they may play the man for God, and for the people, and the cause they represent.

That the native workers, pastors, evangelists, colporteurs and Bible-women, may prove faithful even unto death.

That the converts may find satisfaction in Christ.

That Dr. Jaggard may find comfort and strength to stand up under his present loss and sorrow.

That Mr. Mohorter may have help according to need as in great loneliness he goes forward in the work for which he is responsible.

ONE OF the most interesting things in the war is the fact that men of all races from the four corners of the earth fought together at the various fronts. They came from the jungles of Africa, from Madagascar, from the Pacific islands, from French Indo-China, from China, India, Ceylon, and from Japan. Black, yellow, and white, from the east and west, educated and ignorant, they all labored side by side. You can imagine the vast influences which will go with these men as they go back to their various countries.

These words of John R. Mott are true and worth considering: "Nothing has happened in this war which has invalidated a single claim ever made by Christ or in behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was more necessary than now; never more unique, and never more sufficient."

A good man came to St. Louis to attend the convention that was never held. He visited the Christian Orphans' Home and was so delighted that immediately on his return home he sent the Association a check for $500 and with it a letter in which he said, "I had intended to send this annuity gift about next February but I am so pleased with your Home in St. Louis that I am making an effort and send it now. I am going to try to send you another $500 in February."

At Bolenge, Africa, flour is $50 a barrel; butter is $1.70 a pound; sugar 60 cents a pound, but not obtainable at all at present. The missionaries are improvising with native foods as best they can in this time of emergency. They are making no complaint.

A few days ago the National Benevolent Association received the sixteenth annuity offering from a man and a woman in Illinois. They have formed the habit; whenever they have a little money ahead they send it to the Association in return for an annuity bond. They are building a mansion for themselves over there, and a monument for themselves over here.

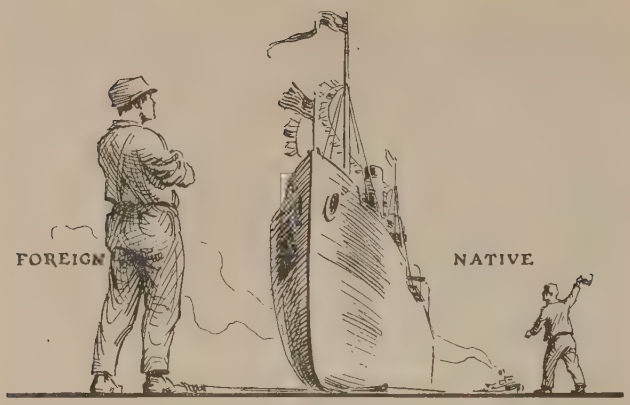
An annuitant of the National Benevolent Association has just sent in her third contribution, making in all a goodly sum, and she says this is not all: "I expect to keep on."

Who Answers?

Use me, my God, in Thy great harvest field,
Which stretcheth far and wide like a wind sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

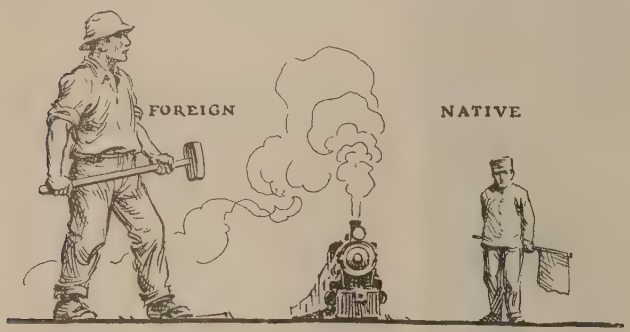
A place where best the strength I have will tell.
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—CHRISTINA ROSETTI.



Who goes to make up the army of carpenters, riveters, machinists, calkers, who shape from gigantic skeletons the ships which carry our troops "across the pond"—building more vessels in a month than our country formerly boasted in a year?

Four out of five of our shipbuilders had their roots in other soil.



Who is the human mole who tunnels the earth with miles of subway that we of the city may ride to work in thundering rapidity? Who endangers his life placing girders and laying tracks on our modern "railway on stilts"—the cities' elevated? Who spends months cut off from family ties and the hand-shake of neighbors that our railroads, from North to South, from East to West, may be built and kept safe?

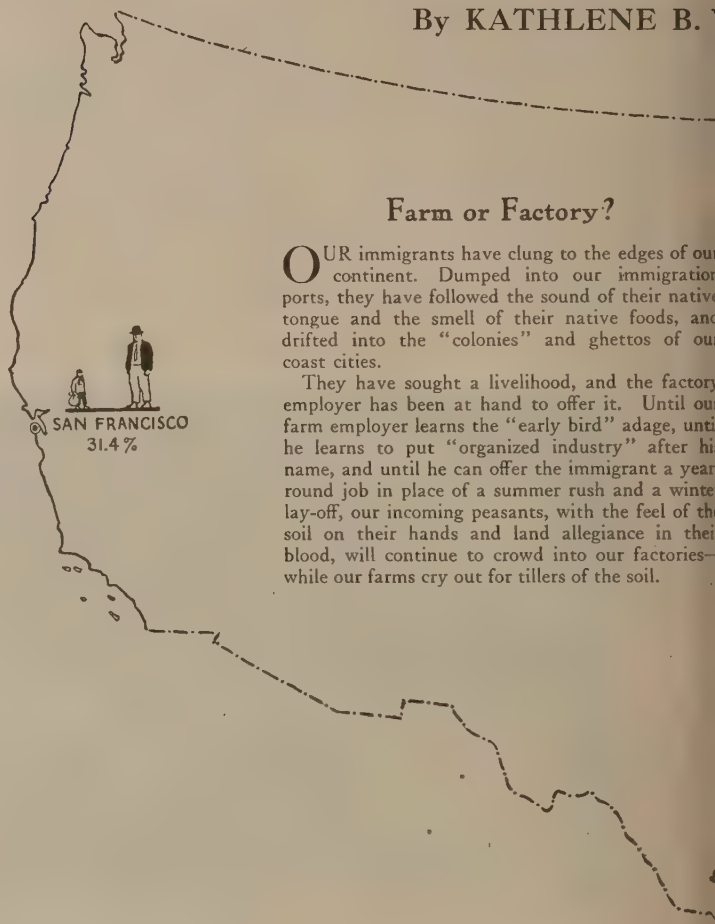
Two-thirds of the men working on our railroads are foreign-born.

Who spends the sunlight hours in those cellars of the earth—our mines—digging, hacking, blasting for the coal which feeds our furnaces, for the iron and steel which mean more munitions and a speedier peace? Who polishes the floors, washes the clothes and sweeps the stairs that the American woman may graduate from "kitchen mechanic" to the role of housekeeper?

The foreigner in mining and smelting industries outnumbers the native *two to one;* in iron and steel plants *seven to three;* and the almost inevitable first job of the immigrant girl is housework, whether she be a poet or seamstress by talent.

Made-in-Amer

By KATHLENE B.



Farm or Factory?

OUR immigrants have clung to the edges of our continent. Dumped into our immigration ports, they have followed the sound of their native tongue and the smell of their native foods, and drifted into the "colonies" and ghettos of our coast cities.

They have sought a livelihood, and the factory employer has been at hand to offer it. Until our farm employer learns the "early bird" adage, until he learns to put "organized industry" after his name, and until he can offer the immigrant a year round job in place of a summer rush and a winter lay-off, our incoming peasants, with the feel of the soil on their hands and land allegiance in their blood, will continue to crowd into our factories—while our farms cry out for tillers of the soil.

Alien

FOR generations we have tolerated the coming of the "foreigner"—by the thousands—to our shores. We have inquired about his health, his morals, his education, his potential usefulness—as a safeguard to ourselves. Once we had let him in, we hastened to make use of him—to do our "dirty work." We told him that he could live "across the tracks" or "down by the river." We built him badly-ventilated, unsanitary houses, gave starvation wages and charged an exorbitant rent.

Before long we complained because he was not learning our language, our customs, our system of government. And as we complained we forgot that we had already put up a "Keep-off-American-grass" sign and that "across the tracks" and "down by the river" English is likely to be a superfluous luxury.

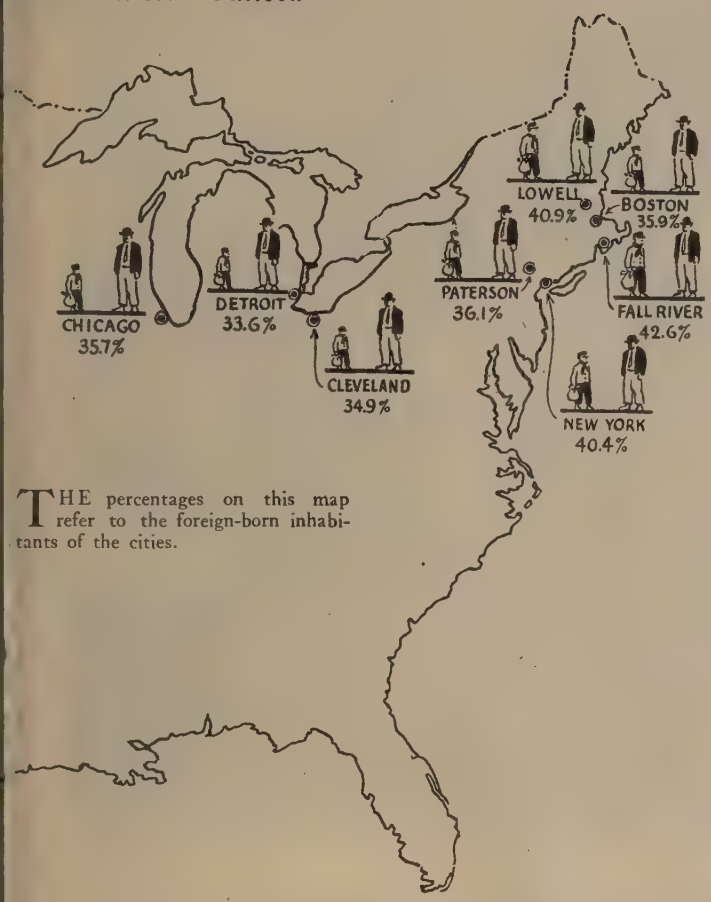
Eventually we discover that our foreigner's ignorance of our native tongue was costing us dear because he misunderstood our industrial accidents' account.

Individuals among us said, "You are not giving this man a square deal." Individual states, notably California, took seriously their problem of hospitality. But *as a nation* we accepted the picturesque theory of the melting-pot—and forgot to contribute fuel to its fires.

Then the war came and we discovered that we were one country of many nations; that *one-third of our entire population was foreign-born,* that without the immigrant our war-time industries

:a Democracy

ER in *World Outlook*



THE percentages on this map refer to the foreign-born inhabitants of the cities.

Who becomes one of the herd of laborers during the farming months, only to be dumped back on the city and looked upon as a "hobo" when the crops are harvested and this "seasonal" work is at an at end? Who spends his working days in the inevitable stench of the slaughter-house—"the garbage man of the meat industry," as it were?

The "foreigner" *eighty-five times out of a hundred.*

Who, more than any other human being, measures his comings and goings by the blast of the factory whistle? Who, more than any other human being, goes to swell the overnight population of our mushroom cities, where factories are built first and homes later? Who mans *seventy-eight per cent* of our woolen mills and *ninety per cent* of our cotton mills? Who turns out *four-fifths* of all the leather we use, *one-half* the gloves, *one-half* the shoes, *one-half* the collars, cuffs and shirts, and *more than one-half* the silk goods?

Who, in fact, makes possible *nineteen-twentieths* of all the clothing we produce? The "foreigner."

Who does the logging in our isolated lumber camps, sleeping in vermin-ridden shacks, freight cars, anywhere, washing at the common trough, with whisky and gambling the playfellows offered him during his leisure hours, and finds the work always open to him in preference to the native-born—because "he does not complain"?

The "foreigner" *seventeen times out of twenty.*

Ally?

ıld break down; that *one-fourth of the arm-bearing power of army had been raised under other flags.* The man whom we been calling "alien" we needed, must have, as an "ally."

)ur national conscience had received a jolt, and the immigrant n asset and a responsibility had made himself heard at last.

Ve mean to atone for past sins of omission and commission. adly speaking, the program includes: an "English Language t" movement, in which evening schools and factory schools loom large; an "America First" campaign, in which courses ivics, official citizenship receptions, and the substitution of an nation "Loyalty Day" for an American-ancestor "Independe Day" are important features; a "conservation" movement, which it is hoped to bring about the ideal condition of emyers and employes working together for one another's good; an "American Standard of Living" campaign, in which the ive-born has the initial responsibility of providing the forıer with housing conditions which he would be willing to r his American sons and daughters.

Vhen next we are called to take an account of stock in terms)ur immigrant population, let us hope that we shall have made d our boast of equal opportunity for all, and that we can ne our United States as *one nation of many peoples.*

"The People Had a Mind to Work," Tempe, Arizona

Church Strategy in Arizona

By J. R. ROUNTREE, Pastor at Tempe

THERE is no more strategic center for the Restoration movement in the southwest than Tempe, Arizona. From the State Normal School, located here, eighty or more graduates go annually to teach in the public schools of the state. Few are the schoolhouses where a Tempe graduate may not be found. To reach Arizona with a vital gospel message, no better opportunity could possibly be found than that which stands at the very threshold of the Christian Church in Tempe, for the students, mostly young women, come here when in the character-determining period of life, and truth, when once driven home, generally sticks. To evangelize them means to touch every section of the state.

But young people are influenced by appearances. Their aesthetic temperament is most critical, because most truly formative at this time. A small tabernacle, such as the congregation has employed here for some twelve years, once picturesque, soon "stales," and when other congregations worship in commodious and attractive buildings, a tabernacle is easily "converted into a barn," and the girl members are subjected to ridicule. Hence, it has been our experience that the handsome edifice across the way was used against us to influence newcomers, who had no religious convictions. Sad it is that many young people never get a chance to go to church in Arizona, and to reach these with our plea is most valuable mission work. But looks counted against us and we have had difficulty in getting a hearing for our plea.

Some time ago it became the conviction of our people that the students must be met at their weakest point, and Tempe must either build in order to get a hearing and hold the respect of the younger people, or be content to "jes' amble along." Not being satisfied to merely hold ourselves together, the present pastor has spent some time in getting the people to realize that "all things are possible to him that believeth." It took a visit of John H. Booth of the Church Extension Board to give the necessary shove that set the ball rolling last April. Mr. Booth pried open the eyes of the folks and raised enough in pledges to get things going.

Not losing any advantage the pastor and members of the board "got busy," added to the pledges and secured the promise of a loan from the Church Extension Board that assured us of successfully financing the matter. From a five hundred-dollar tabernacle to a thirteen thousand-dollar church plant is a long jump. It takes heroism to make the leap. Because we have faith in God, faith in our cause, faith in ourselves and faith in our opportunity, we took the step that the obligations of our situation demanded.

The cornerstone was laid August 19, by the president of the Arizona State Board, J. M. Stewart; the secretary, R. E. Dunlap; J. C. Bennett of Wilcox, the pastor, J. R. Rountree, and the church board.

The building is nearing completion and will be ready for occupancy about the middle of October or first of November. It will cost $13,500, and is to be a most up-to-date plant, planned for religious educational purposes by that peer of church architects, R. H. Orr of Los Angeles, who designed the great Phoenix church.

It is impossible to overestimate the importance to the Southwest of the building in Tempe. It means an opportunity to reach Arizona with our plea.

We need funds to adequately furnish the building—funds to shape up the grounds—funds to do what is always necessary when a congregation that has not a single wealthy member attempts to build and move forward. Our dreams would still be dreams, were it not for the Church Extension Board.

Program Helps

Topics for Woman's Missionary Society

MARCH.

Enlarging Opportunities for the Women of the Orient.

(a) Changing Viewpoints as to the Education of Women.
(b) Effects of the World War Upon Her Thought and Activities.
(c) The Part of Christian Missions in Broadening Woman's Horizon.

APRIL.

Pioneers in New Pathways in the Orient.

(a) The Asiatic Woman in Business.
(b) Her Place in Education, Literature and Professional Life.
(c) Her Entrance into Christian Activities.

MAY.

Co-operative and Organized Efforts of Eastern Women.

(a) Moslem Women in Patriotic and Social Service.
(b) Women of India for the Uplift of their Country.
(c) Women of China in the Revolution and Reconstruction.
(d) Women of Japan in National Movements.
(e) Christian Missions the Awakening Power.

JUNE.

The Call of the Orient for Leaders.

(a) The Trained Oriental the Most Acceptable Leader.
(b) Christian Colleges for Women of Asia.
(c) The Present War a Challenge for Unprecedented Christian Effort.

meeting the tasks before us.

February Program

I *Women Wage Earners of the Orient.*

(a) The Coolie Woman in India.
(b) The Factory Women of China and Japan.
(c) Efforts of Christian Agencies to Better Conditions of the Workers.

BIBLE STUDY: The Book of Haggai.

BIBLE QUOTATIONS: Matt. 11:28-30; II Chron. 31:21; Jer. 22:13; Mal. 3:5; Deut. 24:14; Jas. 5:4; Col. 4:1.

SUBJECTS FOR SPECIAL PRAYER:

Thanksgiving that Christian missions have been instrumental in improving labor conditions of the East. Prayers that we may see the magnitude of the industrial problem of Asia and the necessity for our assuming a responsibility in rectifying the unwholesome and pernicious conditions under which the workers live.

Pray for the bread winners of the whole world.

Pray that our missions in China, Tibet, Japan, the Philippines and India may be used in reforming economic conditions as well as the religious.

Pray that we at home may be faithful in

SPECIAL HELPS ON THE PROGRAM.

Leaflets: "Working Women of India" (pages 5-9), 5 cents; "Among Women Workers of Japan" (pages)-8), 3 cents; "Among China's Women" (pages 6 and 7), 3 cents.

Books: "Women Workers of the Orient," chapter II; "Ancient Peoples at New Tasks," chapters II, V.

The articles, "Women Workers of Japan," "Kamila's Mother, a Coolie Woman of India," "Where Human Labor is Cheap," to be found on pages 41-43 of this number of WORLD CALL, can be helpfully used in preparation for this program.

Suggestions for the Program

SONG—"O Zion, Haste."
DEVOTIONAL PERIOD (Ten minutes).
HYMN—"Fling Out the Banner."
BIBLE QUOTATIONS (To be given from memory by the newest members).
CIRCLE OF PRAYERS, on definite subjects suggested.
HYMN—"When I Survey the Wondrous Cross."
BIBLE STUDY—"Review of the Book of Haggai" (8 minutes).
THREE TALKS OR PAPERS on the sub-topics for the day's program.
FACTS FOR THE BUSY WOMAN. (To be given by the busy women.)
HIDDEN ANSWERS.
HYMN—"The Morning Light Is Breaking."
BENEDICTION.

Facts for the Busy Woman

IN INDIA, when poverty is most bitter, there is little or no distinction between man's work and woman's. Where the average income is $10 a year, where millions live on one meager meal a day, the women of the family where the income is the smallest and the supply of food the scantiest can not stop to question whether or not the work she can get is adapted to her frail body, or whether or not it takes her away from her home. She must take it or starve. So it is that in India many of the women of the laboring classes leave their homes at sunrise and work until sunset at any work which is possible for them.

The first glimpse of Japan which the traveler coming from India and China receives is Nagasaki, and very probably he gains his first view of the women of the country before he leaves the steamer. It is one not easily forgotten. As he looks over the ship's side he sees dozens of flat-bottomed boats loaded with big pieces of soft cannel coal being made fast alongside of his steamer. Scaffolds are quickly put up by means of rope and then the day-long task of coaling the huge trans-Pacific liner begins. Numbers of little blue-clad Japanese women, with towels around their heads to keep out the coal dust, a number of them with tiny babies bound to their backs, take their place on the scaffolds and catch the coal-laden baskets which the men toss to them from the barges. Hour after hour they stand there, until one wonders how their strength can possibly endure the strain of such long continued and strenuous effort. It is sometimes late at night before the mammoth coal bins of the great steamers are full. Only then do the patient little coalers take their wages of about 30 or 40 *sen* (a *sen* is worth about half a cent in our money) and go home.

A recent visitor to Japan says that the first women that she saw after landing were "having a bridge party." "Sounds inviting," she says, "but it wasn't. About twenty of them were driving piles for a new bridge. The sun was scorching, the timbers enormous, and the man overseer was abusing them." Again in Nikko this traveler saw from a distance a long line of stooped figures climbing a steep bank of the river Daiya. "On coming nearer," she says, "we saw that they were old, old women, wrinkled and gray, carrying barrels—not baskets, but *barrels* of stone from the river to the road."

Of the women gathered around her in a Bombay cotton mill, Miss Whealdon says: "A strange group it was—old, haggard, gray-headed women, and anxious-faced girls, old beyond their years. Most of them were of the coolie class, all looking so weary and haunted. The noon rest is but half an hour, and they had been at work since seven o'clock. Many had risen early to cook the food for their families before coming to work. It is no wonder that when the loom stops they lie on the floor by it, until the call to work drives them on again."

Whole communities move to Bombay in a body in order to get work in the mills and factories. After famine or pestilence has swept a district the survivors often move, *en masse*, to an industrial center. Too often they live under unspeakably unhealthy conditions, crowding together in their little mud huts on some bit of ground which had been left vacant because there were reasons why it was unfit for occupancy. In Bombay at least, the municipality has made earnest efforts to clean up these breeding places of disease, and has provided comfortable and sanitary shelter for the workers, in corrugated iron buildings. The main difficulty lies in educating the factory folk up to feeling comfortable in such unwontedly cleanly surroundings.

Some two thousand women of Pekin are earning a scanty wage in a factory recently opened by the Government for the making of soldiers' uniforms. Half of the immense building is filled with men, the rooms on the other side of the court with women, who sit on the floor all day long working on the coarse, wadded cloth of which the uniforms are made. It is hard work, and ill-paid, but the few coppers they earn are a boon to the women employed there.

An industry recently started in Shanghai is that of egg preserving. Two hundred Chinese girls are working in one factory, each girl breaking and examining about three thousand eggs a day. They receive about five dollars gold a month.

After his recent visit to China Dr. Speer said: "It is heart-breaking to go into the great cotton factories and see the men and women and children, chiefly women and children of eight years old and upward, working in long twelve-hour shifts, seven days in the week, and every week of the year. Near the house where we were staying in China we saw each evening the large companies of women and little girls carrying their simple rice bowls in their hands on their way for their long night toil. If there are too many lives in China, the present factory system will bring a murderous relief."

The employment of little children in these factories is one of the worst elements in the

situation. The nurses in the Shanghai hospitals have a chance to see some of the dreadful results of this child labor. "Last Sunday morning," says one of them, "a ghastly sight, one to make the blood boil and the soul cry out in indignation, might have been seen at an early hour passing along the streets of Shanghai from one of the cotton mills to one of the hospitals. It was a little child, eight years old, literally scalped—scalp and hair torn from the skull as the skin is peeled from an orange, and mashed up into a horrible mess of flesh and blood and hair. A child of eight years, mind you! The story is very simple. A child of eight years old, working for twelve hours at a stretch on a night shift in a local cotton mill, condemned to work through the long night hours, amid all the dangers of soulless, heartless, unseeing, unthinking, unheeding machinery, and not equal to the task. Just a nod of the weary, childish head, just a slight fall forward in half-sleepy lapse into unconsciousness—and whizz, the hair is caught in the machinery, the hair is torn off, the little child's head is all but smashed to pieces.

The Hindu woman is versed in charms and omens. Being very religious as well as superstitious, she is largely responsible for the religious training of the children. She hangs the charms about their necks to keep off evil spirits; she makes black marks on their faces to prevent sickness caused by the evil eye, and she ties the string about the baby's waist without which he would not grow straight and fine.

The working woman's lot in India is not easy, yet in some ways it is less irksome than that of her wealthier sister, who is compelled to wear the veil and remain a virtual prisoner in her home. While the hours of toil are long and hard, there are periods of relaxation, and she has freedom to come and go as she chooses.—*Dr. Ada McNeil Gordon.*

"As a rule," says Dr. Gulick, "the girls (in Japan) are apprenticed for two or three years immediately on leaving the primary school, at an age, therefore, of twelve or thirteen. They barely earn their living, although they work from daybreak to ten or eleven at night, and in some establishments even till midnight—from fifteen to eighteen hours a day! There are no night shifts and rare holidays on occasional festivals. The hygienic and moral conditions are about as bad as can be. It is estimated that one-half of the girls are ruined before the close of their apprenticeship.

What of the factories in which these women and girls work? No factory laws are at present operative in Japan, and each factory is therefore, a law unto itself. And in view of the conditions existing in hundreds of thousands of factories in Christian America, is it surprising that in Japan, where most of the factory owners are not Christians, there should often be more thought of the owner's profits than of the employe's welfare? A rough translation of a Japanese rhyme reads: "To call a factory girl a human's as absurd As to call a butterfly or dragonfly a bird."

There are in Japan 500,000 female workers in factories, 300,000 being under twenty years of age. Four hundred thousand are engaged in spinning, weaving and dyeing industries. Seventy per cent live in factory quarters, some of them locked within high stockades and seldom allowed to go outside. In the spinning mills every other week is night work. A decided loss of weight is noted in these. The wage is about thirty-two *sen* (16 cents) a day. For board $1.20 a month must be paid. Accidents are numerous. The children especially grow weary and sometimes fall over into the machinery when sleepy.

Of the 200,000 women recruited every year as factory workers 120,000 do not return home. Often they drift into the brothel or become prostitutes or maids in teahouses. Twenty-five per cent of those who return home are tubercular.—*Mrs. Laura Delany Garst.*

It would be unfair, however, to leave the impression that all Japan's factories are seeking to turn out a cheap and marketable product with no thought of the human beings whose labor is going into the production. Conditions in general are better now than they were a few years ago, and in particular, there are some factories which might well serve as models for us, as well as for Japan.

Many of the model factories are owned and managed by Christian men, who do not keep their Christianity and their business in water-tight compartments.

Of one of these factories it is written: "It is managed by a Christian who runs it entirely with a view to the benefit of the workers and the district. No girls of that district go elsewhere for work. Once enrolled as members of the working force, they are regularly instructed both in general education and in their particular duties; they earn good wages, keep good health, receive Christian instruction, have their regular rest days, remain the full number of years, help support the family and earn enough besides to set themselves up in married life, and are now beginning to send their daughters to the same factory. The Christian factory is Christianizing the district. The rising moral and religious life is transforming even the agricultural and other interests of the region. So high are the grades of silk thread produced, and so uniform and reliable is the quality, that it alone of all the factories of Japan is able to export its product direct to the United States, which buys the entire output at an annual cost of about $500,000, and without intermediate inspection at Yokohama.—*"Women Workers of the Orient."*

Hidden Answers

1. Why did Victor Hugo say it was impossible for Napoleon to win at Waterloo?
2. After borrowing beds for the girls in the school at Luchowfu, China, what was done to provide a bed for one more girl?
3. How many new stations have the Foreign Christian Missionary Society and the Christian Woman's Board of Missions planned to open in Africa?
4. What does the individual who accepts Christ thereby pledge himself to grow?
5. What should the Church of Christ in America prove itself to be?
6. What will the church college do if rightly appreciated?
7. How many girls have passed through Miss Emma Lyon's school?
8. What does Dr. Macklin consider the greatest need in China?
9. State some ways in which the influence of the American woman should be felt.

Bible Study, Haggai

By Maria Reynolds Ford

OF HAGGAI but little is known. He began his prophetical work in the second year of Darius, 520 B. C., seventeen years after the return from the Babylonian captivity. It is inferred that the prophet was getting to be an old man at the time of his message, as he speaks as though he had seen the first temple, which was destroyed sixty-six years earlier.

In connection with Haggai, the books of Ezra and Zechariah should be read, as both of these bear upon the rebuilding of the temple.

Nehemiah will furnish the background as he gives an account of the return from Babylonian captivity, the rebuilding of the walls of Jerusalem, the public proclamation of the law of Jehovah, the confession of national sins, and the re-covenanting of the people to follow the law and to maintain the Temple worship.

Haggai, and Zechariah as well, in distinction from the prophets preceding them, make of primary importance the formal ceremonial worship. They seem to hold the Temple, the imposing center of worship with its visible distinctive forms and ceremonies, as necessary for the preservation of their religion. Again, the fact that Judah has lost her independent national life and is now a part of a great heathen empire, leads these prophets to urge the observance of all that may preserve the national consciousness even though the independent political life is extinct.

Zechariah's prophecies take in the main the form of symbolical visions, difficult for the Occidental mind to appreciate or interpret without knowledge of the national history of Judah and her relationships with Babylonia, Persia and other dominating powers. He purposes to give encouragement to the people in their difficult task of rebuilding the Temple and replacing its long neglected ceremonies and sacrificial rites. He shows that Jehovah is ready to bless in restoring His scattered people in giving them a king whose "dominion shall be from sea to sea, and from the river to the ends of the earth."

Haggai's chief thought is loyalty to Jehovah as expressed in his urging of the people to rebuild the Temple, which has been neglected as the people have re-established themselves in Jerusalem, building for themselves "ceiled houses" while yet "this house lieth waste." In style he is argumentative and exhortative. His spirit is decidedly optimistic. His teachings are practical. He differs from the majority of the prophetical writers in that he gives a story of his own work and messages rather than of direct utterances.

Haggai's prophecy presents itself in four distinct messages, all of which are introduced by dates. The first is given in chapter one and is a public appeal to delay no longer the rebuilding of the House of God. He calls attention to the fact that there are some saying, "The time has not come for Jehovah's house to be built." He declares that the bad seasons are a sign of God's displeasure for slackness. He sees their disheartened state because of crop failures and other economic depression. From a note of sympathy in their impoverishment, he turns to call them "to consider their ways," and to admonish them to go to the mountains and prepare wood for the rebuilding. This done, Jehovah would be glorified. He reminds them that their neglect can not be attributed to lack

of means, for houses wainscoted with costly woodwork had they erected for themselves.

Verses 12-15 show the effects of Haggai's preaching. Just three weeks after his appeal to Zerubbabel, the governor of Judah, and to Joshua, the high priest; these authorities, together with the remnant of the people who returned from the land of captivity, "obeyed the voice of Jehovah, their God."

Again Haggai speaks to them, but this time it is to give encouragement and assurance: "I am with you, saith the Lord."

Further stirred are the spirits of all, so "they came and did the work in the house of the Lord of hosts." This "work" evidently means the preliminary clearing away of the rubbish and the preparing of materials, as the actual building does not seem to have begun until a month later. At this time the prophet gives fresh words of encouragement to disheartened Judah and her leaders as they look upon the ruins of Solomon's Temple, and doubtless question as to their ability to restore it (2:1-5). He reminds them of God's covenant in the days of Moses, and assures them that He is about "to shake all nations," referring especially to the fall of Babylon and the accompanying political convulsions that must prevail. With the overthrow of these kingdoms their wealth shall be so contributed that the latter glory of the Temple shall surpass its former magnificence (8, 9).

Haggai's third message (2:10-19) is in the form of a parable in which he refers to ceremonial observances of the Jewish law, and teaches that while the Temple remains unrestored, the people are unclean and their offerings are unacceptable (10-14). His purpose is to call them from worldliness to holiness and to the thought of God and for His Temple. He would have them to repent of their remission in making no attempt at rebuilding during the seventeen years that had passed since beginning their own rehabilitation. With repeated reminders of the punishments that have followed their sins during this time, Haggai gives assurance that Jehovah promises His blessing from the day the work has begun.

The fourth message, or section of the book (2:20-23) delivered on the same day as the third, is addressed to Zerubbabel, the governor. Here he repeats the prophecy made two months previous as to the overthrow of the great world powers, which are to inaugurate the Messianic age.

He also promises to Zerubbabel the honor and distinction of being "the signet" of Jehovah. Thus Zerubbabel, the grandson of Jehoiachin, deposed and carried into captivity some sixty-six years before, becomes a type of the Messiah whose kingdom would be world-wide and whose reign would be unending. He served to keep living the hope which gave permanance and force to the Israelitish ideals.

THE LESSON FOR TO-DAY.

Outstanding we may find the call to loyalty to God as expressed through His appointed service, together with the assurance of material and political attainment, as well as spiritual blessings for those who come and do the work of the house, or kingdom of the Lord.

As the people of God, His Church to-day, fail in extending and maintaining the walls founded in Christ for a world-wide stronghold, so the message, "Consider your ways . . . Build the house!" needs a fresh preaching.

So long as the funds and means with which we have been intrusted are spent selfishly, do we need the reminder: "The silver is mine, and the gold is mine."

As a text of encouragement in the midst of uncertainty, and question as to the progress of the Kingdom, stands: "The latter glory of this house shall be greater than the former."

The Church at Gloversville, New York, a mission of the American Missionary Society, brought to self-support this year. It entertained the State Convention in May

Mobilizing for Prayer

FRIDAY, January 10, is appointed by the Federation of Women's Foreign Missionary Societies as the annual Day of Prayer. What does this statement mean to *you?* God has called Christian women to the task of evangelizing the heathen world through women and children. It is an impossible task except that He has promised to give wisdom and power. He, the King of Kings, invites us to meet and confer with Him. This is the appointed day. He will be present at the meeting places. Who will come? We might phophesy from the past that there will be very few. In many places the women will not observe the day at all. They are too busy. Where the day is observed in great cities, with hundreds of churches of all denominations, one hundred to three hundred women will constitute a "good attendance." Those who come in the Spirit will receive great blessing and strength. Unfortunately, the meeting will not always be for prayer, but will merely furnish an opportunity for addresses. We wonder what would happen if women should come in great numbers to meet their Lord and Savior and should spend the entire day with Him, asking of Him and listening for His answer.

We have been asked to suggest some of the great, outstanding needs for which we should unite in prayer. We can only suggest, leaving freedom for the Holy Spirit to direct the intercessions.

First Hour. For our enemies, that they may be brought to see and abhor their sin in making and conducting war. For ourselves that while we think and act with absolute justice we may not hate. For our allies, with thanksgiving to God that He has called all these nations to work for the freedom of enslaved peoples, and that our neighbors in the Orient: China, India, Japan, Africa, the Philippine Islands, have united on the right side. Thanksgiving that the Holy Land has been released from the unholy hands of the Turks.

Second Hour. For women workers in the Orient. The outline of our study book by Miss Margaret Burton will furnish wonderful suggestions. For our union colleges and medical schools: Vellore Medical School, which opened August 20; Madras College, Ginling; Pekin College and medical school, and the greatly needed medical school for Shanghai. Note: See Chapter VI, "Women Workers of the Orient."

Third Hour. For South America and Mexico, our nearest neighbors, who must not be forgotten in the "passing of the Bread of Life."

Fourth Hour. For Africa and the Near East: Egypt, Persia, Arabia, Turkey and Syria, with special thought for Moslems, who are to be so deeply affected by changes wrought by the war. Thanksgiving that instead of responding to the cry to join the holy war against Christians they have chosen in great numbers to join with the Christian Allies in the fight for freedom.

Fifth Hour. For world reconstruction, beginning with the training of our children for the Christian internationalism of foreign missions. For a new world alliance based on friendship and brotherhood rather than on political foundations. For a program for our churches great and heroic enough to compel the attention and devotion of all Christian women. For a new reading and comprehension of the Divine plan. For a universal proclamation of the Gospel of our Lord and Savior Jesus Christ.

Abundant information may be secured from the various missionary magazines, especially the *Missionary Review of the World.*

Young Woman's Missionary Circles

Message to Circles

By Esther Treudley Johnson.

I HAVE been wondering how many of our Circle girls are teachers. *If you are a teacher*, wouldn't you like to have part in establishing an educational system in a district of 5,000,000 in great awakening China?

Would it not be wonderful to have a share in removing illiteracy from her womanhood? Would you not like to help plant there a series of elementary and high schools?

Would you not be honored if you could cooperate in the development of Ginling College, the first college for women in the Yangtse Valley, the second in all China?

Or, Why Not Turn to India?

The Burgess Memorial Girls' School at Bilaspur needs your help in training the young women who are to go out as teachers, Bible women, and home makers. The smaller schools in Mahoba, Kulpahar and the other stations in the Central and United Provinces are also calling for the work you can give.

And What About South America?

In the great city of Buenos Aires, Argentina, there are schools already founded that can use the best in thought, purpose and attainment you have to offer. In the waiting Argentine provinces of Corrientes, Entre Rios, the territory of Misiones and in undeveloped Paraguay, "The Heart of South America," elementary and high schools are to be founded. Do you not wish to help remove the illiteracy that enshadows more than 60 per cent of the population?

Next See the Congo of Central Africa.

Here is paganism. Here is the heathen in the untouched state. Here is a genuine pioneer field. Here, too, the teacher is awaited. Congo's women and children need your domestic training, your ideals and standards, your religion and its life-cleansing power.

And the Homeland.

If you can not cross the waters, why not turn your capabilities toward the immigrants that are in our midst, the thousands of Europeans, Mexicans and Orientals that have come to our shores? With them, illiteracy, undesired social customs and false religions, or the perverted form of the Christ way exist. Consider the services you may render in one of the Christian Institutes or Social Centers already planted for these newcomers. Consider the privilege of helping found and develop new centers of Christian Americanization. Hear also the call of the Highlands. You may here also give your best gifts and attainments of hand, mind and heart in direct school work and in social service.

Or You May Be a Physician or a Trained Nurse.

Then the waiting districts of China, India and Africa will appeal to you.

Dr. Wakefield at Luchowfu, China, is the only physician among 3,000,000 people. Think of a state like Indiana with but one physician and not one trained nurse, and Dr. Wakefield's responsibilities may be appreciated. He treats nearly 30,000 patients each year, some of whom travel three days to reach him.

Dr. Mary Longdon is at present in charge of the only hospital for the tubercular in all Central India. She treats her thousands annually.

Dr. Mary McGavran cares for 25,000 or more of India's suffering each year. When she came home on furlough in 1917 she locked the door of her hospital and left unattended these suffering masses—because there was no one to take her place.

When the missionary doctor left Monieka, Africa, for a needed furlough, he, too, closed his hospital—the only one among the tens of thousands of people, the only place for physical relief other than the witch doctor.

Closed must these and other healing plants remain until the missionaries can return. *Unopened* must be other districts of waiting, suffering humanity until you, *Young Women Doctors and Nurses*, give yourselves for the service.

Young Woman

Why *seek a place* when *places seek you?* Why not prove your loyalty to Christ and His neglected ones by responding to this call? Just as your brothers and sweethearts answered the call of country and humanity, so you may volunteer for humanity's betterment. The soldiers, too, love home and homeland associations and comforts. They are willing, though, to forego these; they are willing to sacrifice them that liberty and justice may prevail.

Are you not ready to listen to the World Call? The Christ Call?

Circle Program for February

The Oriental Wage Earner.

Song—"O Master, Let Me Walk With Thee."
Opening Prayer.
Roll Call—Items from World Call.
Business.
Devotional Period—Luke 11:1-13.
Talk—"The Coolie Woman" (Pages 41-46, "Women Workers of the Orient").
Three Brief Reports—"The Factory Woman."
(a) In Moslem Lands (Pages 45-46, "Women Workers of the Orient").
(b) In India (Pages 46-48, "Women Workers of the Orient").
(c) In China (Pages 48-54, "Women Workers of the Orient").
Special Music.
Talk—"The Factory Woman in Japan" (Pages 54-75, "Women Workers of the Orient").
Talk—"Christian Missions and Woman's Industries" (Pages 76-77, "Women Workers of the Orient").
Offering.
Benediction.

Suggestions

1. *Books:* "Women Workers of the Orient," Chapter II; "Ancient Peoples at New Tasks," Chapter II. A review of this last book, Chapter II, can be used to excellent advantage by the person who gives the talk on "The Factory Woman in Japan."

2. *Leaflets:* "Work of the Disciples of Christ for Women of China," 3 cents; "Working Women of India" (Pages 10-12), 5 cents; "Women in Non-Christian Lands," 3 cents. These three leaflets can be used by the one who makes the last talk, telling definitely of the work that the Disciples of Christ are doing in these various fields.

3. Some excellent posters are suggested in the little Handbook prepared by Mrs. Helen Barrett Montgomery called, "How to Use 'Women Workers of the Orient'." This sells for 10 cents.

Devotional

Luke 11:1-13.

When we pray, "Our Father who art in Heaven," just how much faith do we have that God will hear and answer, and lead us in the way that will accomplish the thing for which we have asked? Have we really had the convincing evidence of experience that prayer is power?

When Hudson Taylor, that great man of God, who founded the work of the China Inland Mission, was called to take charge of the hospital and dispensary at Ning-Po, he was determined that they should not go into debt. The funds were very low and there was no one to whom they could turn as far as they knew, other than Christ. All those who remained with Dr. Taylor in the work, after his predecessor had left, constantly took the hospital and its concerns upon their hearts in prayer, earnestly believing that the much needed money and supplies would come to them in some way, if they but had sufficient faith. We will let Dr. Howard Taylor, his son, continue the story.

"There are few secrets in China, and the financial basis upon which the hospital was now run was not one of them. Soon the patients knew all about it, and were eagerly watching for the outcome. Needless to say that alone and with his little band of helpers Hudson Taylor was much in prayer at this time. He realized that the faith of not a few was at stake as well as the continuance of the hospital work. But day after day went by without bringing the expected answer.

"At length one morning Kuei-hua, the cook, appeared with serious news for his master. The very last bag of rice had been opened and was disappearing rapidly.

" 'Then', replied Hudson Taylor, 'the Lord's time for helping us must be close at hand.'

"And so it proved. For before that bag of rice was finished a letter reached the young missionary that was among the most remarkable he had ever received.

"It was from Mr. Berger, and contained a check for fifty pounds. The letter went on to say that a heavy burden had come upon the writer, the burden of wealth to use for God. Mr. Berger's father had recently passed away, leaving him a considerable increase of fortune. The son did not wish to enlarge his personal expenditure. He had enough before, and was now praying to be guided as to the Lord's purpose. Could his friends in China help him?

"Fifty pounds! There it lay on the table; and his far-off friend, knowing nothing about the last bag of rice or the many needs of the hospital, actually asked if he might send them more! No wonder Hudson Taylor was overwhelmed with thankfulness and awe.

"There was no Salvation Army in those days, but the praise meeting held in the chapel fairly anticipated it in its songs and shouts of joy. But unlike some army meetings it had to be a short one for were there not the patients in the wards? And how

they listened—these men and women who had known nothing all their lives but blank, empty heathenism!

"'Where is the idol that can do anything like that?' was the question upon many lips and hearts. 'Have they ever delivered us in our troubles, or answered prayer after this sort?'"

We say that the great needs of our mission fields weigh heavily upon us. Do they weigh so heavily that they are constantly upon our hearts in prayer? That is a real service that we as Circle girls can render, and if we are in earnest over it, it will mean that we will not only give freely of our means for this great work, but, in many cases, even our very lives.

C. B. OSGOOD

Another Joint Superintendency

GRADUALLY the correlation of our disjointed missionary service evolves. The latest is the appointment of C. B. Osgood of Minnesota as the Superintendent of Missions for the American Christian Missionary Society, the Christian Woman's Board of Missions and the State Boards for Minnesota, North and South Dakota and possibly Wisconsin. This brings under one head our struggling forces in a most important pioneer field. This correlation of forces and unity of direction means exactly to our church work in that great field what the United War Council and the appointment of General Foch meant to the allies.

The First Reports From the Thanksgiving Offerings

IN spite of the influenza prevailing in hundreds of communities, necessitating the continued closing of many churches and Bible schools, we are getting many heartening messages from such schools as are able to go forward with their work—and those schools that must be closed are writing us that they are not forgetting the offering, but will take it at the first available opportunity. If it were not for this heroic spirit we would be greatly concerned about the work dependent upon this offering for support. But we go forward never doubting that all will do their utmost for the Bible school cause. We are calling for "AN OFFERING THAT REPRESENTS SACRIFICE," and the sacrificial spirit will overcome all obstacles.

But here are some of the heartening reports by the first mail:

Telegram.
First Christian Bible School exceeded all expectations. Went over the top with $780 American Missions to-day. L. E. ROGERS, Atlanta, Ga.

Telegram.
First Church Bible school passed century mark Thanksgiving offering to-day. More to follow.
MILO ATKINSON, El Paso, Texas.

We are sure of $125 at First Church and perhaps more.
ROBERT N. SIMPSON, Birmingham, Ala.

Parkland will complete its offering next Sunday which was well begun yesterday. We are sure of $75. N. K. MCGOWAN, Louisville, Ky.

We had a very fine offering this morning; raised $89.16, but are looking for $100 before the close of November.
At the regular meeting of our North Shore Bible School yesterday, we had an attendance of 66. Our offering was $28.48, which is enclosed herewith.
R. B. NELSON, Chicago, Ill.

I enclose check for $15, which was offering yesterday. Last year gave 77.45.
J. E. KNOTTS, Andrews, Ind.

Flora Heights sends you $12.30. Last year it was $10.40. MRS. M. L. PHELPS, Louisville, Ky.

I am a sailor boy in the navy and am about to sail for France for the third time in three months. I want to send you my personal offering of 50 cents for the Thanksgiving Day offering to be credited to my home school.
FRANKLIN R. HORSTMAN, Capitol Heights, Md.

Here is our check for $6 as a Thanksgiving offering. (Last year the school made no offering.)
GORDON DOUGLAS, Lathrop, Mo.

I am enclosing money order for $15, the offering of our Bible School. (Last year $5.50.)
MRS. RALPH ARMSTRONG, Ancona, Ill.

Credit the enclosed draft for $20.04 to the Central Christian Church. We appreciated very much the program, "Good Neighbors."
W. E. ARCHER, Kankakee, Ill.

Beaver Falls Bible School has been much put out by the influenza, but we are back and at it again. We hope the offering will not suffer loss. Here is our offering, $23.93, the best ever.
F. H. CROUCH, Beaver Falls, Pa.

Our Sunday School was happy to-day because it gave more to missions than ever before at any one time. Our offerings have always been around $10. I had asked this time for $25. Our class pledges totaled $23.85. I am enclosing the treasurer's check for $38.65.
We took our Thanksgiving offering this morning, which amounted to $109.42. We will hold this open until next Lord's day.
CHAS. M. SCOTT, Detroit, Mich.

Park and Prospect sends its offering of $10 for Home Missions. R. H. NOURSE, Milwaukee, Wis.

Spent the morning with the Tampa Sunday School and church. Their offering will be more than three times the offering of last year. It totaled $46.
HOMER F. COOKE, Jacksonville, Fla.

Just a line to tell you that we went "over the top" yesterday—$125.58—possibly a few more dollars to come in yet. G. H. FERN, Macon, Ga.

Building in a Southern Capital

APRIL 1, 1911, the writer came to Montgomery, capital of his native Alabama, and began work with five women and one man, all of the "dispersion" from the organization of nineteen years ago that could be gotten together for "another failure"!

The first Sunday in April, after much announcing, we met in the basement of the Y. W. C. A. with eleven present, all told, for a Sunday school and church service. We then met during the summer in a dismal "air dome;" then in the county courthouse a few months. It was to be remodeled and for a year we met in the Odd Fellows' hall on the third floor.

January 1, 1914, we entered the present chapel. It was the best we could do. We had less than half a hundred members when we bought this lot and built this bungalow. During these years there have been more than 300 added to our membership, mostly by baptism. Now have just about two hundred members.

A year ago Camp Sheridan was located in the edge of our city and Ohio soldiers were sent here to the number of more than 30,000. Many of these were Disciples of Christ. Hundreds and hundreds of them found our little chapel and proved a blessing to us as we tried to be a blessing to them. We took home with us to dinner on Sunday as many as eighty-five and nearly always fifty. We tried to give these dear boys some home life. I baptized nearly a hundred of them.

One Sunday evening when F. M. Rains and G. W. Muckley dropped in on us they saw one hundred forty-two khaki-clad young men enjoying to the fullest, as if at home, a spirited and spiritual Christian Endeavor prayer meeting.

And now that most of the Ohio boys are gone, we have more than 30,000 from several states, many of whom are attending our church services. But our plant is wholly inadequate.

There is soon to be a lot sold three blocks closer the city on one of our finest streets, a large corner lot, with a good dwelling on it, which will, perhaps, bring from $7,000 to $10,000. I am going to see if I can not arrange to buy this property and if I can our future is assured in Montgomery. If we can get the lot the house will come.

No man on earth can possibly have a bigger field than this, with a city of fifty thousand, Camp Sheridan with 30,000 to 40,000, Taylor Flying Field with several thousand, Wright airship repair depot with thousands more and the Remount station with enough men to handle twenty thousand head of horses.

Besides, there is scarcely a more destitute section of country in China for our people

Church, Montgomery, Alabama

than this section with Montgomery as a center. A good church here means churches all over this country.

I am making no appeal to any one or to any society. I am stating facts. But I have been all over this and other countries and I know a destitute place when I see it, especially when I live in it for nearly eight years.

Here I have built me a home and here I expect to live and be buried. Some day we shall have a great church in Montgomery.

This little picture represents the "first fruits," and yet not the first fruits, but rather where the first fruits meet! O. P. SPIEGEL.

Our Work In Norway

THE American Christian Missionary Society, continuing the work of the Committee on Foreign Relations, which the war so unceremoniously adjourned, is supporting an evangelist in Norway. Below we publish the last letter received from this missionary:

Fredrikshald, July 18, 1918.

Dear Brother in Christ:

I have written several letters to you since coming back, but I have got no answer, owing I presume, to postal difficulties and hindrances.

I am in the work going steadily from place to place trying to help the churches, teaching and preaching. I have been to several new places. The Word has been well received and baptisms have followed. Our brethren in a few places have been rather discouraged and outside influences have brought them into trouble and have caused separations. I am glad to say that things are now in much better shape. We have lately had two big conventions—one in Fredrikstad and one in Naersnes—attendance three to four hundred, and these meetings have been a great blessing to all present. Brother N. Devold has been with us and of good help in the meetings.

I remain yours in the service of the Master,

A. JOHNSON.

Thomas A. Young, Missionary to Japan, With the Japanese Army in Siberia

The Foreign Society has also given R. L. McQuary to the army as a chaplain, and Dr. J. B. Earnest, Jr., to the navy as a chaplain. R. A. Doan is serving as general secretary of the Y. M. C. A. at Camp Sherman. Dr. L. B. Kline of the Philippines is somewhere in France with the army. Karl Borders, also of the Philippines, is in army service, as is Dr. W. N. Hardy of Tibet. Dr. Frederic E. Lee of Japan is in the government service in Washington. Dr. C. C. Drummond has been asked to assist the government in its medical work in India, and Dr. W. E. Macklin has been invited to go to France to assist in the work among the Chinese.

Mr. and Mrs. E. R. Moon and Misses Evelyn Utter, Ruth Musgrave and Wilhelma Smith, sailed from New York November 9 for Congo via Bordeaux, France. Central Church, New York City, had a godspeed prayer meeting for them and Mr. and Mrs. E. M. Bowman gave them a dinner at their Long Island home.

Comparative Statement of Receipts for Two Months Ending November 30

American Christian Missionary Society

	1917.	1918.	Gain.
Churches	$2,957.19	$3,826.57	$869.38
Bible Schools	5,592.06	2,754.67	2,837.39*
Christian Endeavor Societies	56.70	69.50	12.80
Individuals	453.00	97.39	355.61*
War Emergency	1,270.87	159.33	1,111.54*
Armenian and Syrian Relief	13.01	28.90	15.89
Alaska	454.65	250.00	204.65*
Bequest	--------	103.90	103.90
Annuity	5,800.00	100.00	5,700.00*
Interest	2,223.92	2,324.14	100.22
Subscriptions	35.50	145.74	110.24
Sale of Literature and Books	228.68	69.09	159.59*
Collections on Field	11.50	42.50	31.00
Miscellaneous items	965.25	599.01	366.24*
Men and Millions Movement	--------	2,722.46	2,722.46
Totals	$20,062.33	$13,293.20	$6,769.13*

* Loss.

Bible School Department

November.	
From Sunday Schools	$2,064.24
From Individuals	24.00
From R. A. Long for Alaska	125.00
For Armenian and Syrian Relief	18.90
From Sale of Literature	2.00
For Joint Missionary Education	16.60
From Miscellaneous	293.31
Total	$2,544.05
October Receipts	$1,101.12
Total receipts this missionary year	$3,645.17
October and November receipts, 1917	$5,796.41
Loss	$2,151.24

This loss is no doubt due to the influenza ban, which has prevailed during most of October and November.

Christian Woman's Board of Missions

	1917.	1918.	Gain.
Churches	$1,395.76	$1,251.86	$143.90*
Woman's Societies and Circles	15,338.57	8,240.32	7,098.25*
Children's Organizations	969.92	972.39	2.47
Individuals	12,450.00	3,250.00	9,200.00*
Bequests	500.00	353.90	146.10*
Interest	4,731.92	7,801.29	3,069.37
Subscriptions	2,995.74	3,198.94	203.20
Sale of Literature and Books	2,760.18	1,842.86	917.32*
Mission Fields and Institutions	1,563.41	1,960.66	397.25
Men and Millions Movement	5,350.00	2,213.89	3,136.11*
Miscellaneous	945.84	939.58	6.26*
Total	$49,001.34	$32,025.69	$16,975.65*

* Loss.

Foreign Christian Missionary Society

	1917.	1918.	Gain.
Contributions from Churches	227	180	47*
Contributions from Sunday Schools	91	69	22*
Contributions from Christian Endeavor Societies	146	143	3*
Contributions from Individuals	95	81	14*
Churches, General Fund	$6,737.60	$7,505.46	$767.86*
Churches, Special Fund	210.72	50.00	160.75*
Sunday Schools, Special Fund	--------	--------	--------
Sunday Schools, General Fund	1,507.92	1,262.54	245.38*
Christian Endeavor Societies, General Fund	1,381.90	1,066.07	315.83*
Individuals and Million Dollar Campaign Fund—			
General Fund	3,876.12	3,437.45	438.67*
Special Fund	1,217.00	2,923.17	1,706.17

Men and Millions Movement, Emergency Fund	--------	680.00	680.00
Bequests, General Fund	--------	103.90	103.90
Miscellaneous	304.51	4,444.71	4,140.20
Annuities	7,600.00	1,600.00	6,000.00*
Total Receipts	$22,835.80	$23,073.30	$237.50
Gain in General Fund Receipts			$4,692.08
Gain in Special Fund Receipts			$1,545.42
Loss in Annuities			$6,000.00

* Loss.

National Benevolent Association
(OCTOBER ONLY)

	1917.	1918.	Gain.
Churches	$729.36	$2,779.70	$2,050.34
Bible Schools	1,878.66	295.89	1,582.77*
Societies	337.45	53.00	284.45*
Individual	1,693.85	524.35	1,169.50*
Patients	895.48	1,043.55	148.07
Board	1,066.70	1,086.38	19.68
Dues	191.75	21.55	170.20*
Miscellaneous	1,223.90	159.21	1,064.69*
Lodges, Welfare Association, etc.	39.50	90.00	50.50
Admission Fees	--------	300.00	300.00
Bequests	350.00	7,750.00	7,400.00
Philanthropist Subscriptions	23.25	5.00	18.25*
Rentals	30.00	21.00	9.00*
Interest	427.55	5.59	421.96*
Annuities	--------	1,100.00	1,100.00
Men and Millions Movement	--------	9,103.17	9,103.17
Field Receipts (Not Distributed)	2,028.17	--------	2,028.17*
Total	$10,915.62	$24,338.39	$13,422.77

* Loss.

Board of Church Extension

	1917.	1918.	Gain.
Churches	$7,017.91	$4,566.10	$2,451.81*
Sunday Schools	144.57	24.50	120.07*
Individuals	184.00	79.67	104.33*
Annuities	1,476.05	820.00	656.05*
Men and Millions Movement	100.00	6,992.15	6,892.15
Bequests	1,000.00	103.90	896.10*
Total	$9,922.53	$12,586.32	$2,663.79

* Loss.

Board of Ministerial Relief

	1917.	1918.	Gain.
Churches	$1,197.99	$1,685.95	$487.96
Bible Schools	2.00	50.00	48.00
Individual and Men and Millions Movement	410.20	475.81	65.61
Annuity	--------	100.00	100.00
Bequests	--------	400.00	400.00
Interest and Rent	491.20	1,478.54	987.34
Miscellaneous	1,489.55	15.38	1,474.17*
Total	$3,590.94	$4,205.68	$614.74

* Loss.

Pension Fund, October 1, 1918	$15,794.99
Dues Paid Up By Ministers in October and November	$1,415.45
Balance in Pension Fund December 1, 1918	$17,210.44

Board of Education of the Disciples of Christ

	1917.	1918.	Gain.
Churches	$812.85	$627.26	$185.59*
Miscellaneous	--------	9.78	--------
Total	$812.85	$637.04	$175.81*

* Loss.

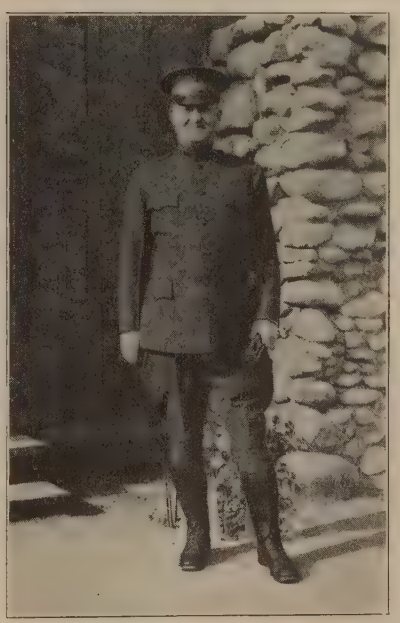
The American Temperance Board

	1917.	1918.	Gain.
Churches	$343.74	$348.89	$5.15
Sunday Schools	187.30	--------	187.30*

(Concluded on Page 56)

C. W. B. M. Day

THE observance of C. W. B. M. Day was greatly hindered by conditions resulting from the influenza. From the same cause many of the regular meetings of the Woman's Missionary Societies and Young Women's Missionary Circles were not held in October, November and December. These things have made a decrease in the receipts to the Christian Woman's Board of Missions. It has been necessary to borrow more than $15,000 to meet the demands of the work. All churches that could not observe C. W. B. M. Day at the regular time are yet urged to do so at an early date. The work of the Board will suffer if we fail to make good in every way all that has been lost because there had to be postponement for many of our plans. The officers of all Auxiliary Societies should be very diligent to see that offerings for the meetings not held are promptly gathered and forwarded as usual.



**Chaplain W. L. Fisher,
Camp Lewis, Washington**

LIEUTENANT W. L. FISHER, formerly pastor of the First Church, Seattle, is one of the most popular chaplains in all the United States army. He is worthy the following mention found in the "Camp and Trench":

> Chaplain Fisher of the Depot Brigade is a real hustler. He rides horseback, boxes, preaches and practices. His calls and services are given from one end of the Depot Brigade to the other, and that embraces a lot of territory. From the office of the commanding colonel to the buck private in the guardhouse, the chaplain is mighty welcome. Last Sunday from 8:30 in the morning until noon he held eight religious meetings, that afternoon ran his beautiful library building, and gathering a violinist and piano player hiked to the assembly hall of the 10th Battalion, where he held a religious meeting for a crowded house. "Some day," even for a chaplain, but this hustling chaplain was ready to go for the rest of the evening if necessary.

Our chaplains deserve the amplest support and aid our churches can give them.

Miss Nina DuPee, one of the group of missionaries that left Vancouver for the Orient, reports that out of a passenger list of 180, 121 were missionaries, and many of these were going out for the first time.

Comparative Statement of Receipts for Two Months

(Concluded from Page 55)

Individuals	77.15	--------	77.15*
Field Meetings	576.83	--------	576.83*
Men and Millions Movement	--------	7.62	7.62
Miscellaneous	25.86	--------	25.86*
Total	$1,210.88	$356.51	$854.37*

* Loss.

Association for the Promotion of Christion Unity

	1917.	1918.	Gain.
Churches	$484.38	$358.00	$126.38*
Individuals	119.15	501.75	382.60
Literature	--------	14.40	14.40
Total	$603.53	$874.15	$523.38

* Loss.

New Church, Fountaintown, Indiana

Church Extension and the Development of the Needy Field

By G. I. HOOVER, State Evangelist, Eastern District, Indiana Christian Missionary Association

AT FOUNTAINTOWN, Shelby county, Indiana, the Christian Church was planted more than sixty years ago. The congregation has had varying fortunes. Among the early fathers of the local church are found the names of Wm. Rafferty, Richard Roan, Bros. Davis, Lowe, and Robison. The names of Henry R. Pritchard, Aaron Walker, "Daddy" Price, L. M. Mullikin, C. B. Taylor, Chas. Shultz, Harry Martindale and Ernest Addison appear upon the roll of regular ministers. Very fruitful meetings have been held by Brothers Elmore, Walter S. Smith, H. W. McCain, Charles Shultz, A. Burns, and the present State Evangelist for this district.

As State Evangelists for Indiana we undertake the planting of new churches, the restoration of abandoned churches, where conditions justify, and the development of weak churches and needy fields. Because of the knowledge of the work gained in a meeting earlier held with the church, because also of a crisis through which the church was passing and in order to the development of the field we gave special care to the work of the Fountaintown Church through several months. We had there an old building in very poor repair. A new building was an outstanding need, but this was not thought of. It was first hoped to remodel the old building at a cost of $1,000. Then it began to be insisted that if anything were done it should be adequately and rightly done. As the enterprise was agitated the plans grew. The outcome of the effort is a new building in which only the frame of the old building was utilized. The present plant with furnishings represents an expenditure of $8,000. It has a splendid basement with kitchen, dining parlors, furnace room, fuel room, and equipment. In addition to the auditorium there are Sunday school class rooms, baptistry, robing rooms. The building is equipped with beautiful art glass windows. It is located at the very center of the town and has the best possible location in town.

After the dedication of the building March 31, the State Evangelist for this district held a short meeting which resulted in adding a number of the most substantial families of the community to the church. Wm. E. Payne, of Indianapolis, preaches regularly for the church two Lord's Days each month.

The story of this building enterprise upon its financial side is a very interesting one. Our membership at Fountaintown is possessed of very moderate means. The Ladies' Aid Society had accumulated about $200 for the repair of the building. In response to our application the Board of Church Extension offered us a loan conditioned upon our raising the remainder of the cost of construction. We aided the congregation in a preliminary canvass for funds which resulted in raising somewhat more than $3,000. C. W. Cauble, of Indianapolis, was our dedicator. In a remarkably successful dedication $4,500 was pledged.

This development was made possible by the timely aid of the Church Extension Board. No other means of help would have been available to us for such an amount. The accumulation of a very large fund to aid in planting new churches and in developing weak churches represents upon the part of our churches master strategy in the work of the Lord's army.

Indianapolis, Indiana.

The New Joint Catalogue of Missionary Publications

THE missionary societies which have hitherto issued separate catalogs of their missionary publications have combined in issuing a joint catalog. This is another practical step toward the unification of missionary interests among us. In the future there will be available to every preacher, Bible school or Christian Woman's Board of Missions worker, missionary secretary or committeeman, in one catalog, all the missionary books, leaflets and other helps published or handled by all of our missionary boards.

The new catalog was prepared by the Joint Committee on Missionary Education and may be had upon request to any board. It is being heartily welcomed, as the following notes will indicate:

The catalog of publications prepared by the Joint Committee on Missionary Education is one of the most interesting, unique and heartening publications I have ever received. I congratulate the societies that have co-operated in compiling this catalog and am sure that the churches everywhere will welcome it as another indication of the growing unity of the missionary work of the Disciples of Christ in connection with the missionary activities of other religious bodies.

GRAHAM FRANK, Dallas, Texas.

I have just examined carefully a copy of the Joint Catalog of Missionary Publications issued for the three societies. I would like to express my appreciation of the catalog. The societies are to be especially commended for this move in that they bring information of so much classified choice missionary literature before us, and in that this publication will be constantly reminding us of the whole of the world task. I predict that this practical co-operation on the part of the societies will greatly increase the missionary information of the brotherhood. LAWRENCE DRY, Lincoln, Nebraska.

Why didn't you do it long ago? This is just right. It will be preserved and from this one booklet we can secure full information regarding all our missionary publications. I like its sectional divisions and arrangement. We have no trouble to find what we want.

L. N. D. WELLS, Akron, Ohio.

It is almost like reading a comprehensive treatise on missions to go through this catalog and con-

sider the thought, time, effort and lives that have been contributed to make possible this information for us. It is a pity that some of our churches, and many people in all churches, do not fully appreciate how interesting and inspiring are these books, pamphlets and outlines of the work and need both at home and abroad.

I find that the Englewood Bible school, the Woman's Missionary Society and the Christian Endeavor Society, together with many of our individuals who have interested themselves in reading such things, now possess quite a number of the books listed, and it is the purpose of the Missionary Committee of our school and church to bring about a renewed effort to circulate the books for reading and re-reading, as part of our educational plan. There are a number of the books which will be required and ordered from time to time.

This arrangement of the catalog, combining the list of all publications of our societies, is particularly adapted to helpfulness in establishing the new plan of a church school of missions, to include every activity and agency of our local work and the mission fields, which Englewood contemplates putting on in the near future.

O. S. Rosboro, Chicago, Illinois.

"A CHAPLAIN'S APPEAL"

R. B. Briney Indicates What Disciples of Christ Should Do

Camp Taylor, Louisville, Ky., Oct. 30, 1918.

Dear Brother Burnham:

Since October 4 I have been in the Chaplain's Training school here in Camp Taylor. It has been a rigorous experience, but one which I shall always remember with a great deal of pleasure. We have just gotten to the point where we may breathe for a little while. The examinations are over and I managed to get through in pretty good shape, I think.

Brother Burnham, there is a feeling here among our men that they are receiving very little consideration from the American Society. All of the men here were very active in the emergency drive and one of the strongest notes sounded was the patriotic note. It would appear that the men who are making the sacrifice to do this work would be entitled to consideration. It is a fact that more and more the religious activities of the camp are centering around the chaplain. That is the reason why I was willing to leave my comfortable surroundings in Kansas City and come here for training rather than go into the Young Men's Christian Association work. You would be surprised to know how many ex-Young Men's Christian Association men there are in this school. My information is that all the American Society is doing now for our chaplains is to furnish communion sets and Corona typewriters. Our people, I am told, rank third in the number of men in the army and in the number of chaplains. The Methodists (South and North) are furnishing their chaplains with $300 and $200; Episcopalians, $500, and so on. The word is heard frequently that only the weaker bodies are doing little or nothing for their chaplains. We as a people are now among the strong bodies of America, and something worthy of our strength should be done. If the American Society can do no more than furnish the items mentioned, may I suggest that you place the money it takes to get these in the hands of the chaplains and let him use his judgment in the handling of it.

Hoping the war will soon be over and that truth and righteousness will prevail always, I am,

Yours sincerely,

R. B. Briney.

THE following interesting item of news is clipped from the Watertown, South Dakota, "Public Opinion":

WOMAN ORDAINED INTO MINISTRY

Mrs. A. D. George of This City Becomes Regular Pastor Christian Church

A beautiful and impressive ordination service was held yesterday evening at the First Christian Church when Mrs. A. D. George was ordained to the ministry, Mr. Peter Ainslie of Baltimore, Maryland, and Mr. Charles B. Tupper of Sioux Falls, South Dakota, officiating.

Mrs. George has been serving very acceptably for several months as the minister of the First Christian Church. Mr. Ainslie announced that it was the desire of the American Christian Missionary Society, by whom Mrs. George has been employed, that she be ordained to the ministry.

The Influenza Ban has prevented hundreds of Bible Schools from taking the

Thanksgiving Offering for American Missions

Schools that are open are responding heroically. Many closed schools are collecting and forwarding more than ever before. Every school that is open ought to make a thank offering because it is open. Schools that are closed are urged not to let this offering pass untaken. Remember the boys at the Marne—"THEY SHALL NOT PASS!" Not the contribution that can be sent without any trouble, but the offering that is really hard to secure, is our aim. "NEITHER COUNTED THEY THEIR LIVES DEAR TO THEM."

Victory means $100,000. Offerings first week total $1,852.82 from 28 states

A good plan to raise this offering is to make each star of your service flag represent a proportionate amount of the offering your school is seeking to secure. (Fifty stars for a school raising $100 would mean $2 per star.) MATCH THE SACRIFICIAL SPIRIT OF THE BOYS WITH A SACRIFICIAL OFFERING FROM THE SCHOOL.

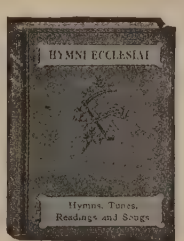
Send *an offering that represents sacrifice* to

ROBT. M. HOPKINS, Bible School Secretary

American Christian Missionary Society

Carew Building, Cincinnati, Ohio

Church and Sunday School Hymnals



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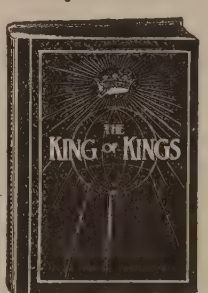

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Questionnaire on the Executive Committee of a Local Missionary Society

By MRS. JOSEPHINE M. STEARNS

1. *Question: Who constitute the Executive Committee of a local Woman's Missionary Society?*

Answer: The officers, division leaders and chairmen of standing committees constitute the Executive Committee.

2. *When and how frequently should Executive Committee meetings be held?*

They should not be held in the hour preceding the regular meeting of the society, but when quiet and ample time can be had for careful planning. Meetings should be held regularly each month.

3. *What work should be taken up at meetings of the Executive Committee and how should it be conducted?*

The work to be considered will vary from month to month and the president should follow a regular order of business.

4. *What general order of business is suggested?*

(a) Preliminary conference of officers and division leaders. Records of collections, and completion of reports should be attended to informally.

(b) Circle of prayer.

(c) Minutes of last Executive Committee meeting and of the business period of last meeting of the society.

(d) Presentation of the secretary's report with discussion of gains and losses revealed.

(e) Treasurers' report, with discussion of funds and collections.

(f) Reports of division leaders, and discussion of division work.

(g) Reports of standing and special committees.

(h) Other regular business, program preparations, etc.

(i) New business, and formulation of recommendations to be presented to the society for action.

5. *When should the year's work of the society be planned?*

Officers are elected at the June meeting. The president-elect should call a meeting of new and retiring officers for executive business preceding the July meeting of the society.

6. *What work should the president-elect do preliminary to this first executive meeting?*

She should have in mind the general outline of plans for the year and should see that Manuals, Division Booklets and the President's Record Book are in hand for the first meeting of the Executive Committee.

7. *What special work should be done in the July executive meeting?*

(a) For the benefit of new officers a survey of work for which a missionary society is responsible and duties of officers as outlined in chapters two and three of the Manual should be made.

(b) The general outline of the "Division Plan" and duties of division leaders should next be reviewed. (Manual, chapter five.)

(c) Selection of division leaders.

(d) Grouping of society membership by divisions.

(e) Review of aims and attainments in the previous year's work and discussion of possible aims for the new year.

(f) Appointment of needed committees.

(g) Plans and suggestions for "Every Member Visit." This is the first work of division leaders. (See Manual.)

(h) Preliminary outline of program work for the year from August to July.

8. *What special work should be taken up in the August executive meeting?*

(a) Completion of plans for meetings and programs for the year; the Topical Year Book made out.

(b) Survey or formulation of plans for a Young Woman's Missionary Circle, and Boys' and Girls' work.

(c) Preliminary plans for Mission Study classes.

9. *What is the special work to be planned for in September?*

(a) Completion of work and reports on the "Every Member Visit."

(b) Fixing of aims, to be recommended to the society for adoption.

(c) Completion of any necessary plans for Circle and Boys' and Girls' work.

(d) Completion of plans for Mission Study class work.

(e) Review of Honor Roll requirements, and plans for meeting them.

10. *What special work should be taken up in October?*

(a) Assigning of names of unenlisted women in the church among division leaders for cultivation.

(b) Perfecting plans for the "Continuous Calling Campaign" for the year.

(c) Preliminary plans for observance of C. W. B. M. Day.

11. *What is the special work for November?*

(a) Reports and plans on Continuous Calling.

(b) Completion of plans for C. W. B. M. Day.

12. *What of special work for December and January executive meetings?*

No special work suggested for these months.

13. *What is the special work to be planned for in February?*

(a) Preliminary plans for Easter week of prayer.

(b) Continuous Calling Campaign resumed and definitely stressed.

14. *What special work for March?*

(a) Completion of plans for Easter week.

(b) Annual revision of membership roll.

(c) Continuous Calling Campaign.

15. *What work is needed in April and May?*

(a) Completion of Continuous Calling campaign.

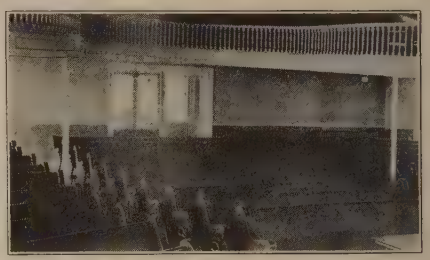
(b) Plans for annual election of officers.

16. *What special work is considered at the June executive meeting?*

(a) Completion of reports on the year's work.

(b) Completion of plans for election of officers.

In addition to the above outline of special work for each month the regular monthly and quarterly business will be transacted, including reports, programs, regular and special meetings, finances, membership, attendance, use of literature, etc. There is no limit to the possibilities of a society where its Executive Committee plans and its officers carry forward the work along these systematic lines.



Interior First Church, Mobile, Alabama, built by Claude E. Hill. A child of the American Christian Missionary Society now nearing self-support after years of struggle and reverses. M. F. Harmon is leading the way to victory.

Ginling College Opening

By MRS. LAWRENCE THURSTON, President.

IT is a pleasure to write about the opening of college and let you share in the joy we are having in our new class and in the coming of age, so to speak, of our infant college. We now have our four classes and my prophecy that we should have over fifty is fulfilled. We have 5 seniors, 9 juniors, 17 sophomores, 16 freshmen, 7 specials. The "specials" are all graduates of high schools. Five of them are girls for whom special work must be given in English. One is a music special and one a last year's student taking chemistry while teaching in her old school where she was greatly needed this year. The new students are very attractive and come from a wide area—one from Swatow, one from Tientsin and four from Hunan. Our statistics along the lines of previous reports are for 1918: Students, 53; provinces, 9; cities, 28; preparatory schools, 22; denominations, 11. The most interesting growth after that in numbers is in the list of preparatory schools. We are glad for every one brought into connection with the college, for they broaden our foundations and insure a growing strength. The schools added are the Virginia School, Fuchow (Southern Methodist); Laura Haygood, Soochow (also Southern Methodist); Hunan Union Girls' High School, Changsha; a Baptist school in Swatow and a Southern Baptist school in Soochow; St. Mary's Hall in Shanghai, American Episcopal. The first two and the last are schools which place much emphasis on English and have sent a good many students to America. As Ginling grows and we are able to offer real equivalents for an American college course, we shall get more such students and it will be better for them and better for China, as well as added strength to Ginling.

We are giving 113 hours of classroom instruction, not including music lessons and gymnastics. The schedule shows for the first time the work of four classes and was no simple thing to arrange. Some courses include girls from three of the college classes. We have yet to add—and to some extent provide for ten hours of work with the English specials who, with the regular freshmen, are being put through a preliminary testing. No time for Chinese is allowed on the present faculty schedule.

College opened on the thirteenth—Friday. Saturday night the sophomores gave a reception to the freshmen for which they have been planning all summer. The chief feature of the entertainment was a presentation of "King Lear" in Chinese, considerably cut and done in rather elementary fashion, but quite entertaining. The sophomore president made a speech, the senior and junior presidents responded and a representative of the new class spoke. The sophomores sang a "round" welcoming the different classes—to the tune of "Scotland's Burning" and the freshmen were ready with a reply. The real college spirit was shown by the girls. We are so proud of our seniors that we can not refrain from boasting. Some one said the other day that it was a great test of character to be the highest class for four years. These girls have stood it well. They are all Christians and we can let them go out to represent us, confident that they will be an honor to Ginling.

We are within four or five of our limit in our present quarters. It will be a great mistake to limit the growth of the college at this stage. We must count on our friends in America to rally to our support. We are a part of the "front line" of the Church and the war has taught us that those in the front line must have the equipment and the force supporting them in reserves.

Nanking, China.

C. R. Moore of Collins, Iowa, shows his devotion to his wife and his interest in the cause of the thorough preparation of missionaries by a gift of $300 to the Library of the College of Missions. In grateful recognition of Mr. Moore's contribution, and in respectful sympathy with his wish, a suitable tablet will be placed in the Library, inscribed as follows:

IN SACRED MEMORY OF
MRS. GERTRUDE E. MOORE,
WIFE OF
C. R. MOORE.

The Knitting Club of the Christian Orphans' Home

(With MRS. B. R. BROWN, Ex-officio President, and W. LELA O'NEAL, General Supervisor.)

THIS Club was formed for the purpose of knitting for "Our Boys" in Service. That each member of the Club is anxious to contribute to the comfort of these boys is shown by the enthusiasm and zeal which marks the work of each knitter.

Our Club originally consisted of 15 members, and at the last meeting, November 2, the number enrolled reached 39.

We endeavor to make our standard conform to that of the Home to which our workers belong, *i. e.*, nothing but our best is acceptable. One little girl raveled about 12 inches of the sweater on which she was working because it was discovered that an error had been made that far back in the work, and it was willingly done because she didn't want inferior work to be turned in as coming from our Club.

We have been knitting about two months and have 11 sweaters, 3 helmets, and 1 pair of wristlets finished; 2 sweaters almost completed; 1 helmet nearing completion; 1 sweater well begun; 11 pairs of socks just about half done; and 20 pairs of wristlets started by our newest and youngest knitters.

THE CHURCH SCHOOL OF MISSIONS

A new plan for enlisting the whole church in the study of graded missionary lessons, on both home and foreign missionary topics. There are good reasons for promoting this plan:

1. The plan has been worked successfully, hence is beyond the experimental stage.

2. The sessions are held Sunday night, one hour before the evening sermon.

3. Classes in graded lessons are arranged for Primary, Junior, Intermediate, Senior and Adults.

4. The attendance at many Schools of Missions has exceeded the Sunday school attendance.

5. In practically all places it has helped the attendance at the Sunday night service.

6. It has the endorsement of the Missionary Education Movement.

The pamphlet, "The Church School of Missions," by Eva N. Dye, sent free upon request, gives definite suggestions as to courses and textbooks to be used.

The Joint Committee on Missionary Education Presents Both These Courses

"WITH HAMMER AND HOE IN MISSION LANDS"
LITTLE JOURNEYS No. 4, By Lucy King DeMoss

This is the new handbook for platform use in the general assembly of the Sunday school, or to be adapted for the Junior and Intermediate departments. It presents the industrial phases of the foreign missionary work in various fields. The lessons are in line with the theme for the year

"Christianity and the World's Workers"

No wide awake Sunday School can afford to be without this booklet of interesting, unique, missionary lesson-stories. The book with illustrative material will be sent for 25 cents.

—Send Order to—

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CHRISTIAN COLLEGE - - - - - - Box 500, Columbia, Mo.

College of Missions Notes

THE attention of the readers of WORLD CALL is directed to the full page announcement of the College of Missions to be found elsewhere in the present number. That page indicates briefly the character, scope and purposes of the institution.

The College of Missions was founded in 1910 by the Christian Woman's Board of Missions. It was the first graduate school for the special preparation of missionaries to be established in response to the recommendations of Commission V of the Edinburgh Conference.

A preponderant number of its students who have received foreign appointments have gone out under the Foreign Christian Missionary Society and the Christian Woman's Board of Missions, to the fields of the Disciples of Christ. The College is glad to have served other Boards as well. It has representatives in Angola, West Africa, and in China under the American Board of Commissioners (Congregational); in British East Africa, under the Friends' Board, and in the Arabia Mission of the Dutch Reformed Church. During the present year Miss Marjorie Thacher has been appointed to Chile by the Presbyterian Board.

There are now thirty-six students in attendance at the College, preparing for service at home and abroad. Thirty of them are in training for foreign work. This is probably the largest group of foreign missionary candidates to be found in any graduate school in America. Several expect to complete their work this year and proceed under appointment to their prospective fields next autumn. The majority, however, are planning to have at least two years of special advanced work before sailing.

Missionaries on furlough pursuing courses this year are Mr. and Mrs. Menzies of India. Miss Winifred Brown of Japan was resident during the first term.

Mr. Frank V. Stipp and Mrs. Stipp, nee Myrtle Wilson, now stationed at Laoag, Ilocos Norte, were members of the class of 1915 and went out to the Philippines in the autumn of the same year. Missionary reports and private correspondence indicate the success of their labors in this Mission of the Disciples of Christ. Within nine months after arrival Mr. Stipp was preaching and teaching in the native Ilocano. Mrs. Stipp has done splendid work with the women and children. Mr. Stipp writes: "The longer we are out here the more we appreciate the preparation we received in the College of Missions."

Among the recent visitors at the College were Dr. and Mrs. William E. Macklin of Nanking, China. Accompanied by Mrs. Laura D. Garst, Mrs. Macklin's sister and former Dean of Residence, they met the faculty and students, and a number of invited friends. No man on the mission field has given greater inspiration to the work of the College of Missions than has Dr. Macklin. It is expected that before his return to China he will deliver at the College of Missions a course of lectures dealing with the *History and Problems of China since the Republican Revolution.*

Contemporaneous with Dr. Macklin's visit was the presence in Indianapolis of Dr. J. E. Williams, vice-president of the Nanking University, who delivered an address at the Indiana State Conference in connection with the United Budget Campaign. Dr. Williams is now in America on furlough. The College expects a course of addresses from him before he returns to the East.

The College is beginning to have the experience of welcoming the return of graduates and former students. Recently Mr. E. A. Johnston and Mr. Herbert Smith of the Belgian Congo, spent a brief time in the familiar halls renewing old acquaintances and communicating enthusiasm regarding their work in Africa. They both addressed Dr. Lumley's class on the *Introduction to Africa.* On their journey to America they visited Mr. Oiwa at his home in Osaka, Japan. Mr. Oiwa was formerly their fellow student, as well as instructor in Japanese at the College of Missions.

An important forthcoming event is "The World at the College of Missions," held in the interest of the Armenian and Syrian Relief work. Dr. Herbert L. Willett, Jr., Secretary of the Central Department Committee, will deliver an illustrated lecture as part of the program. His residence of three years in the near East and the active part he has had in relief work in Syria, make him a competent advocate of the needs of the starving millions oppressed by the Turk and now looking to America for help.

Miss Elma Irelan of Mexico, Mr. Carl Borders of the Philippines, and Dr. Royal J. Dye, were College guests recently, and addressed the students on their respective fields. Miss Irelan spoke in Spanish to the group preparing for Latin America.

Dr. Webster E. Browning of Montevideo, Uruguay, who is Educational Secretary for all of Latin America, representing the principal Evangelical Mission Boards at work in the various republics, recently held a number of conferences at the College of Missions with the Christian Woman's Board of Missions and with the students. Dr. Browning is in America chiefly to promote the establishment of a high-grade theological seminary at Montevideo. The institution is to be called "The Faculty of Theology and Social Science." It is to be interdenominational and international. Its purpose is the enlistment and training of evangelical ministers and other Christian leaders for the nascent Protestant Christianity of Latin America. The first suggestion for the establishment of such an institution came from the report of the special delegation which visited South America in 1916, after the Panama Congress, and held regional conferences in the leading Latin American capitals. Of that delegation President Charles T. Paul was a member. By a vote of the Presbyterian, Methodist and Disciples of Christ Missions co-operating in the establishment of the new Seminary and by the Executive Committee on Co-operation in Latin America, President Paul is being urged to accept the presidency of the Montevideo Seminary. On account of the growing importance of the work of the College of Missions and the large plans for its future work, it will not be easy for President Paul to reach the decision which must be made in the near future.

In view of the urgent need for increasing the number of missionaries in all of the fields of the Disciples of Christ the Foreign Christian Missionary Society and the Christian Woman's Board of Missions are planning a

THE YEAR BOOK
for 1919
Is Just Ready for the Mails

It gives all the offerings for missions, education and benevolence for the past missionary year, together with the corrected list of preachers and other important statistical data. A special feature is the report of the Men and Millions Emergency Drive.

You will want to refer to the YEAR BOOK very frequently in 1919. Order your copy now. The supply is regulated by the demand.

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American Christian Missionary Society
Carew Building, Cincinnati, Ohio

joint visitation of the colleges, universities and theological seminaries in quest of candidates for missionary service. The College of Missions is deeply interested in this movement. The members of its faculty will participate in it. It is hoped that at least one hundred new recruits, college men and women, will be led to begin their special preparation in 1919. The need is especially urgent in the Congo, in Japan, in India and in China. The College will issue a series of pamphlets setting forth the plans of the Missionary Societies and the needs of the fields in detail. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

Central Church, Vancouver, British Columbia, a mission of the American Christian Missionary Society, where Marcellus R. Ely is in charge.

The Girls' at Luchowfu

By Lillian B. Collins.

SCHOOL opened September 1 with an enrollment in the main school of 75, and in the day school of 12. At the school here we are very crowded and we are thankful that the new building will be ready for us next semester. We have in all 8 different grades, which makes the work of all our teachers heavy, too heavy for them to do the best work. Our two girl teachers from Miss Lyon's school have not a single free period during the day. We now have two high school classes, freshman and senior, which increases the work of the science teacher. At one period in the afternoon 7 classes are reciting, which means that we use the dining room, guest room, and our own living room. The number of boarding pupils has increased, and we have had hard work finding places for them all. We have borrowed beds, and we even took down our kitchen door to make a bed for one girl. That is not as strange as it sounds, because the Chinese sleep on boards placed on two stools or benches. We have two beds on our own sleeping porch. We have not wanted to refuse to take boarders because we want them when we get into the new school.

My own schedule this term is a rather full one. I have four English classes a day and physiology in Chinese three times a week. With gymnastics I have 26 periods of teaching a week. That, in addition to the supervision of the day school and the handling of the school funds, keeps me fairly busy. So far my Sunday work is the same as last year, having charge of the primary department in the morning, and helping with the Sunday school and the women's meetings in the afternoon, at the chapel.

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HIRAM COLLEGE, HIRAM, OHIO

We were much delighted when we returned home to see how much had been done on the building. Work is being pushed very rapidly. The compound wall is up. The frames to the front and back parts of the school building are up and the walls going up rapidly. The frames to the sides will go up to-morrow. The foundation is laid for the dormitory and kitchen. Every day sees a change and almost every evening we are drawn to South Gate as with irresistible cords. I fear that when things get a little farther along we will want to close up school so that we can camp out over there. Mr. Baird has worked and is working hard on the building. We came back from Kuling the first of August in order to get things started. He gave himself a very short vacation. He is keeping careful watch to see that the work is well done. We surely are happy over the new building, but we do regret that the poor exchange is making it cost so much. We appreciate beyond measure the generous gift of the Coe family, which is making the building possible. We will gladly attend to the placing of a plate on the building. We will put the inscription into Chinese so that the people may understand the meaning of the gift. If we could help to make them realize how much finer it is to give such a gift than to put their money into great ancestral halls which are little used!

Notes and News

Frank V. Stipp, Laoag, Philippine Islands, reports 11 baptisms for the month; 125 classes in the Sunday school, with an average attendance of 2,095. The stoning of chapels, which has come to be almost a thing of the past, has been renewed in one of the outlying towns, where the justice of the peace has taken a strong stand for evangelical Christianity.

Ray E. Rice, Damoh, India, writes that the temperance campaign that was being waged for the months of July and August, was in full swing in the Damoh church. The civil surgeon of the government has been giving weekly lectures in the men's class, and Miss Franklin and her helpers have been conducting the work in two sections of the station. The weekly prayer meetings of the church have been better attended than usual because of the temperance class that has been held in conjunction with the service.

Mrs. Frank E. Harnar, Harda, India, writes that the girl's school began its session at the beginning of the month, and by the end of the month over 100 were attending.

Mr. and Mrs. W. W. Haskell left San Francisco for China a year ago in August. The year has been a happy one, and although sometimes when reading the stirring news in the newspaper Mr. Haskell thought he would have done better if he had gone to France, he always ends up with the conviction that he had decided right, for he feels that there are plenty of men in the States who are willing to go to France, while those who are willing to go to China are so very, very few. Mr. Haskell goes to Wuhu, where there are 50,000 young men without a decent place to go to spend their evenings. He believes he will find as big a job in Wuhu as he could have had in France.

The Mexican Christian Institute at San Antonio, Texas, was closed for several weeks on account of influenza. Miss Hallie Lemon writes of spending the "closed" Sundays in calling from gate to gate with Sunday school papers and cards. She also writes of the many phases of work to be carried out and says she often feels lost as to which person she should be—children's worker, night-class specialist, girls' worker, music director or home visitor.

Two women traveled more than four hundred miles and one woman more than five hundred miles to attend the Lincoln, Nebraska, Conference conducted by the Men and Millions Movement and the Efficiency Institute held the next day by the Christian Woman's Board of Missions. Twenty-nine churches were represented at the Institute. The attendance was over one hundred. Every district was represented.

Miss Henrietta E. Stoy of the school at Livingston, Tennessee, writes that, early in November they received the news of the death of Mr. Shirley Bohannon at the front, in France. Mr. Bohannon was one of the boys from the Livingston school. He married Miss Anne Neil, a young woman who taught in the school during its first two years of existence. Our sympathy goes out to this fine young woman and to the little son, who was born since his father went to France. One hundred and six of the Livingston school boys have been in the service. Five of the blue stars in the service flag there have turned to gold. A number of boys were wounded in the last action of the war. They helped to break the Hindenburg line.

Miss Ina Hartsook is home from India. On account of ill health she came before the time for her regular furlough. After she is rested she is expecting to do some work among the Missionary Societies and churches.

Miss Myrtle Furman, who recenfly returned from her work in India, is feeling quite well. She is looking forward to a visit with friends in Iowa.

Mr. and Mrs. C. Manly Morton sailed from Buenos Aires October 10, for their new field of work, Asuncion, Paraguay.

The following is gleaned from a letter written by Mr. Harry Schaefer of India: "The past few months have been filled with much that has been encouraging. We have been looking after several villages in which there were Christians who belonged to the Bilaspur church. At the same time we were working out in a new section near which we were expecting the mission would locate a new station. We baptized 35 last month in this section, which gives 3 groups of Christians in new centers. Twenty others were baptized in connection with the work of our 4 evangelists and their wives."

M. D. Clubb reports four baptisms in the Japanese church at San Bernardino recently. This is where Mr. Kokubun preaches. He also reports the baptism of a young man at the San Francisco Chinese mission.

"Boys and Girls of the Orient at Work" will be the topic of the Mission Studies for the Boys' and Girls' Department of the Christian Woman's Board of Missions for the first six months of 1919.

A letter from Tibet, written in August, tells of the birth of a daughter to Mr. and Mrs. Roderick MacLeod.

Two young women of the Colegiales Sunday school of Buenos Aires, Argentina, were baptized in October. Other young people are considering the question of their relationship to Jesus Christ.

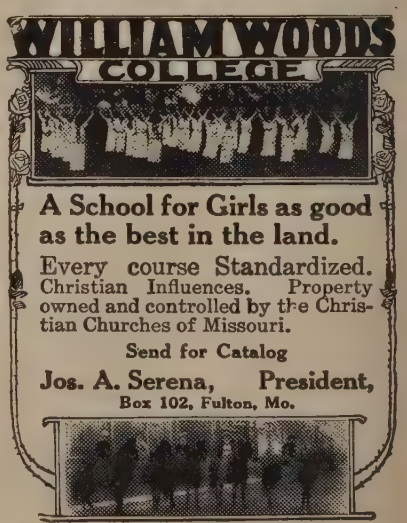
A man who gave money to the Christian Woman's Board of Missions on the annuity plan, recently wrote: "The purchase of Life Annuity Bonds has been a source of great blessing to us, providing an assured income, a share in the good work you are doing, freedom from care and worry, and without doubt, lengthening the life of the writer."

Mrs. L. D. Oliphant writes that Mr. and Mrs. McCall have arrived from their furlough much refreshed and eager and anxious to get back into the work. "We are indeed glad to welcome them back. We are expecting Mr. and Mrs. Watson this week. We are happy to welcome them, but wish it were three or four couples instead of one. The Akita field needs two families, and two single ladies all the time in order to properly occupy it. The work there is in good condition. There is a strong group of evangelists, but it could be doubled in strength and efficiency with a little more help from home."

Mrs. Tobitha A. Hobgood of Lotumbe, Africa, writes: "Our evangelists are in. They had almost two hundred inquirers. We baptized ninety-four and left ninety-five. The time is up and the teachers are prepared to go back. And listen to this: We are sending them out for six months this time, the very first time they have gone this long from here. They all seem anxious to stay the six months, too. I am very glad I am here. I don't think I could serve my God as fully anywhere else. He needs what little I can do here, so much. I am coming closer to the women than ever before. I have meetings with them, and I meet with them in their homes, at the market place, and they come to visit me in our home. The work grows more absorbing and interesting as I get to know the language and the people better."

W. R. Hunt of China has the records of the baptism of 1,000 Chinese in Chuchow. He knows what it is to die daily. In the pioneer days, long before Dr. Osgood or other colleagues, he stood alone in Chuchow, through bloodshed and storm and strife. He informed the officials what to do in case he was killed. Now, the era is a new one. Chuchow honors the missionary. The city stands for him, although the people are just as hard to woo and win from paganism.

C. E. Robinson, Osaka, Japan, writes: "After the summer vacation the work in Christy Institute is opening auspiciously. Two hundred and fifty-one students are enrolled in the night school, and 37 girls are in attendance at the afternoon classes. Fifteen young men and women are studying typewriting. One of the young students was baptized during the month. E. Sawaki, who had been connected with the work in Japan since 1900, was called to his eternal home on September 5. He had been one of our most earnest and successful preachers. Of those whom he led to Christ, two are actively engaged in preaching the gospel. He was one of our most lovable men. His wife and three young children survive him."



The Christian Board of Publication

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The original plant was a gift to the brotherhood. Mr. R. A. Long made this gift of $250,000 for the same reason that he has made other princely gifts to the Lord's work, and in the same spirit. This was his largest single gift, except the one of $1,000,000 to the Men and Millions Movement. And his sole concern, in connection with any and all of them, was that the Kingdom of Christ might be advanced.

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Sunday School Literature —A vital matter is the training of those who are to be the future leaders of the church. The Sunday school literature published by this house comprises both the Uniform and the Graded series of lessons, and no pains or expense has been spared in its preparation. The men and women who write these lessons are loyal to the Scriptures and to the spirit of our movement.

Music—A service of worship and praise is not complete without the best music. Our publications comprise such books as "Gloria in Excelsis," "Carmina Sacra," "King of Kings," "Hymns of the Faith," and others—all of them leaders in their respective fields.

Books—The literature of the Disciples of Christ is rich in the works of the great leaders in the Restoration movement. Most of them are issued from our presses and we can furnish the best books of other publishers.

Sundries—This department furnishes records, certificates, maps, blackboards, collection envelopes and everything of the kind needed in church and Sunday school work.

The Christian Evangelist—This great weekly is a worthy standard-bearer of the cause of primitive Christianity. It is a faithful exponent of the organized activities of the church and a herald of the vital happenings in the churches. It enlarges the vision of Christian service and keeps its readers in touch with the progress of our cause.

Its Stewardship

Under the terms of its charter, the net earnings of the Christian Board of Publication can be used only for missionary and benevolent work, or for additions to the plant. Since 1912 the dividends to the various missionary organizations have amounted to $27,250 and the buildings and improvements to $29,000. The board is now paying $1,200 a year for the support of our national Bible school work and has pledged $10,000 to the Men and Millions Movement.

Co-operation

If this were a private corporation every stockholder would be interested in the growth of its business. It belongs to the brotherhood and every member is a stockholder in it. You can help in building up this great enterprise—making possible for it a greatly increased service. Every order you send helps to swell the volume of business and the profits.

Christian Board of Publication, St. Louis

Dr. C. C. Drummond, Harda, India, reports 953 new cases in the hospital for the month; 1,980 treatments; 6 in-patients; 28 operations. One day the attendance was 138. Besides treating the sick, Dr. Drummond preaches frequently.

Charles P. Hedges, Monieka, Africa, has been much occupied with inquirers. After enrolling them he gave their names to the elders, and after the elders examined them and passed those whom they thought proficient, he and Mrs. Hedges examined them again, Mrs. Hedges examining the women and Mr. Hedges the men and boys. On the 14th of July 20 women and 36 men and boys were baptized; the next day Mr. Hedges married 14 couples. The offerings for the quarter amounted to $272.25.

Mrs. Leta M. Pickett, Laoag, Philippine Islands, writes that the family has reached Laoag again, and that a royal welcome greeted them at every turn. The people were glad to have them back, and they were glad to be back. Dr. Pickett writes about the growth and progress in the Christian life the natives had made while they were on furlough. A reception was given in Laoag in honor of Dr. Pickett and family. Over three hundred people were in attendance at this reception. Dr. and Mrs. Pickett have done a great work in Laoag, and they are held in the highest esteem by the people.

H. C. Saum, Mungeli, India, writes: "There has been much of interest during the year, and even since the year ended. There were 70 baptisms last year, and we have had 48 already this year. This number of baptisms has brought us in contact with a number of new families and enlarged our field of activity. The most of the converts this year, as heretofore, have come from the relatives of the Christians. They have come, though, from fourteen villages, and these range from less than one to over twenty miles from Mungeli. I am sure that supervision of more villages and individuals has increased our work."

The indications are that there will be an increased enrollment in Nanking University of not less than 30 per cent. In the college courses there will probably be over 300 students enrolled. Chairs are being placed on every available foot of space in the lecture room of Science Hall, which is being used for the chapel. The development of the work at Nanking was never more encouraging and reassuring.

Christian Endeavor News Notes

THE Christian Endeavor Movement will be thirty-eight years old the first Sunday in February, 1919. Francis E. Clark, then a young pastor, organized the first society in February, 1881. The movement has had a rapid growth and a useful career. It grew up through the uncertainties of childhood, passed through the enthusiasm of youth and has settled down to a steady, efficient career of usefulness.

For many years the Endeavor Societies have celebrated this anniversary occasion by using a program furnished free by the Foreign Society. Miss Lucy King DeMoss has prepared these programs for several years past and she has outdone herself in the program for February 2, 1919. It is entitled

How it Is Done.

If the Endeavorers were to guess the nature of the program by the title, there, no doubt, would be a diversity of guesses. Miss DeMoss opens the door of the council room at Cincinnati and reveals an office conference of the Society. Letters from the field are read reporting the work and calling for new missionaries, equipment and funds and candidates appear asking for appointment to the fields. Good songs, and a devotional period are also included. The Endeavorers will enjoy giving this program. The circulars announcing the program are already in the hands of the Endeavorers. Many orders for the program and supplies have already been received by the Foreign Society, but many more Societies are delaying. To insure sufficient time for preparing the program for Endeavor Day orders should be mailed at once.

Last Year's Record.

Last year 925 Endeavor Societies observed the day by using the prepared program. This year at least 1,200 of the 3,000 Endeavor Societies should observe the day. If your Society used the program last year surely it will want to use this bright, new program. If your Society did not observe the day last year then by all means make a beginning this year of all years when your help is needed. The Endeavor movement is worthy of a celebration in its honor and the needs of the fields in these critical days demand that the celebration issue in service. This is no day for empty demonstration. We must make every expenditure of time and energy count. We must be zealous to do the worth-while things. So on Endeavor Day the Endeavorers will celebrate the birth of their worthy movement, and at the same time make the biggest effort to advance the cross of Christ in non-Christian lands.

The Soldiers Admonish Us.

The thousands of Endeavorers who have been at the front fighting the world's battles admonish us to keep the religious work going at normal speed. The Foreign Society has had a number of letters from soldier Endeavorers expressing the hope that the youths and maidens at home are not relaxing their efforts in the Endeavor work or using the soldier's absence as an excuse to quit. They even are making contributions to the work out of their meager allowances. General Foch has said of the American troops, "They are among the world's best and bravest fighters, but they go too fast." Shall it be said of the Endeavorers at home, "They are allowing the work to lag"?

The Call From Damoh.

The Endeavor Societies have long supported the work of the Orphanage at Damoh. This is peculiarly their work. The Damoh field is a big field. The county seat of Damoh has a population of 333,000 persons untouched by any other mission.

Mr. and Mrs. Ray E. Rice are in charge of the Orphanage and Boarding School. They have a staff of 10 teachers. Mr. and Mrs. C. E. Benlehr have charge of the industrial work on the farm and in the tailor and carpenter shops. On the farm and in the shops the boys are taught useful trades and in the schools where instruction is given in the Bible and academic branches they are trained to be useful Christian citizens. In September an exhibit was made of the things made by the boys in the carpenter shop and a highly creditable showing it was.

This work is growing. Prices of all supplies are high. The Endeavorers, therefore, are called upon to make increased contributions this year that the boys be not neglected. This year all contributions made by Endeavor Societies will count on the united missionary budget of their respective churches as presented by the Men and Millions Movement. The Movement is counting on the Societies for the support in attaining the whole church budget. Endeavor Day and Life-Line offerings should, of course, be sent direct to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio, as formerly. Order Endeavor Day supplies now.

1855 1918

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Inasmuch as the S. A. T. C. has been discontinued by the close of the war, Butler College has at once resumed its pre-war arrangement of schedule. The first term is merged into the first semester, so that the new schedule is as follows:

Close of First Semester, Wednesday, February 5, 1919
Opening of Second Semester, Tuesday, February 11, 1919
Close of Second Semester, Thursday, June 19, 1919

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9. Religions of China.
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18. Urdu.

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Students are received from all Boards and all Communions. The degrees of M. A. and B. D. are conferred in recognition of prescribed achievement in graduate studies.

The College has comfortable residential facilities, with ample libraries. Some scholarships are available, and opportunities for self-support by preaching appointments. On account of the urgent need for missionaries, new students may enter at the beginning of the second semester, February 4, 1919.

Write for catalogue and further information to

PRESIDENT CHARLES T. PAUL, or to WALLACE C. PAYNE, Registrar
COLLEGE OF MISSIONS, Indianapolis, Indiana

"The Field Is the World."—MATT. 13:38